

The Homiletic and Pastoral Review

Cum Permisso Superiorum

Vol. XXV, No. 11

AUGUST, 1925

The Priest's Press Agents

The Basis of Industrial Peace

Teaching on the "Gratia Sanitatum"

The Sources of Mental Abnormalities

The Priest and Boy-Leadership

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The Homiletic and Pastoral Review

A Monthly Publication

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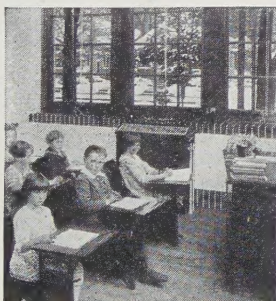
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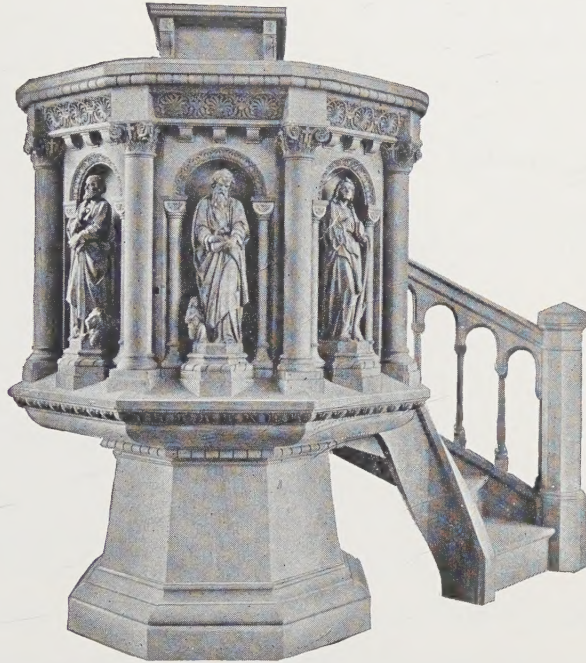
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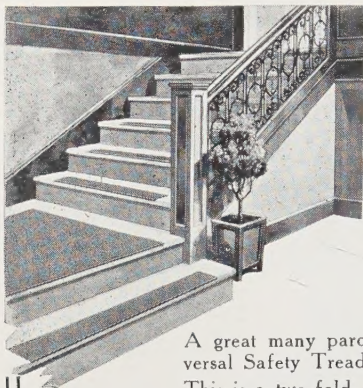
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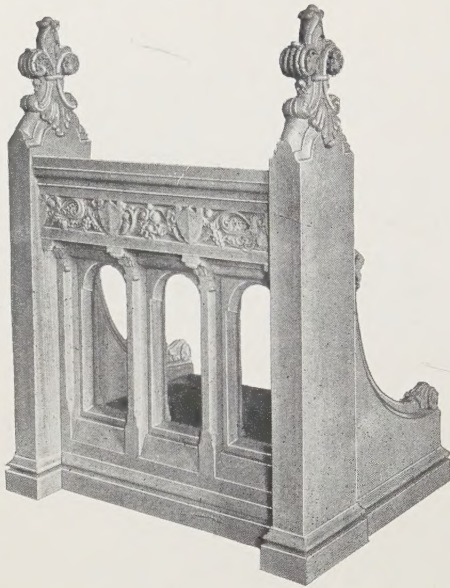
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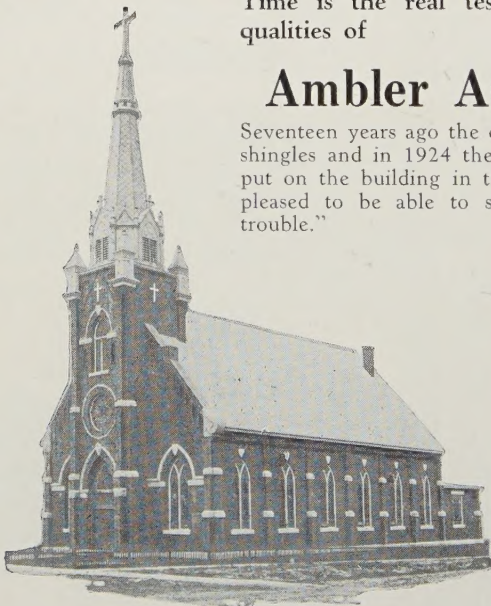
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The
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PASTORALIA

The Sources of Mental Abnormalities

By abnormal conduct we understand that type of behavior for which no adequate reasons can be found in the conscious life of the individual, and which accordingly cannot be harmonized with his character. Whenever a conscious motive may be assigned for an action, this action may be foolish or criminal, but it cannot be described as abnormal. The abnormal is the unaccountable. It appears to be prompted by a foreign influence. It is irrational and refuses to be integrated with the general tenor of the conscious life. This means that the root of such activity is concealed somewhere in the unconscious. Hence, we speak of the hidden sources of the psychoses.

This disturbing factor is something that, without entering into the field of consciousness itself, has nevertheless the power to produce conscious attitudes and to elicit conscious reactions. It is endowed with dynamic energy, for otherwise it would be unable to issue into activity. This hidden factor that motivates the abnormal phenomena has been called the complex.

There are few technical terms that have been so readily and thoroughly assimilated by the popular vocabulary as the word "complex." It is practically on everybody's tongue. It comes to the rescue when we are puzzled by some inexplicable action or form of behavior that cannot be reduced to the rules of reason. In all those cases in which it is applied, it seems to offer a more or less satisfactory explanation of the phenomenon that perplexes the mind. It is used to explain literary fashions, personal idiosyncracies, scientific trends and especially mob behavior. In popular psychology it

has gained a vogue which few other words enjoy.¹ Perhaps it is most frequently employed in the well-known phrase, inferiority complex. In this connection it is almost worked to death, and has to do duty all day long.²

This popularity is not without significance. It proves at least this much, that the concept of the complex serves excellently as a working hypothesis, and that it sheds considerable light on certain obscure mental phenomena which so far have baffled human ingenuity. Psychoanalysis may be accorded due credit for having introduced this interesting and helpful concept.

THE NATURE OF THE COMPLEX

In its broadest sense, the complex may be described as an emotionally tinged experience which has become dissociated from consciousness on account of its exceedingly disagreeable character, but which nevertheless retains an identity of its own and exerts some influence on our conscious behavior. Especially does it determine value judgments and emotional reactions. It is spoken of as a complex because a number of psychic elements enter into its constitution. In reality, it is a system composed of cognitional and emotional factors that have become associated and form a center of psychic infection. From this focal point disturbing influences radiate, upsetting the mental equilibrium and producing conduct that lacks rational motivation. It is a biasing agent that deflects the workings of the mind more or less from the straight line of sanity and normality. The complex is a sinister thing that destroys the peace of the soul and harasses the mind. Its core is some powerful emotion such as fear, love, hatred or guilt. A terrifying, shocking or depressing experience may be completely forgotten, but it will

¹ "It will be convenient at this stage to consider a term for a concept which is now widely current in psycho-pathology, and has so caught the general fancy that it is becoming part of popular language. I propose to consider what we mean when we speak of a complex. In its original significance, as used by Jung, the term referred to experience belonging to the unconscious which, though inaccessible to consciousness, is yet capable of influencing thought and conduct, especially in directions which may be regarded as pathological" (Dr. W. H. R. Rivers, "Instinct and the Unconscious," Cambridge).

² H. L. Mencken, for example, attributes the tomfoolery connected with the Ku Klux Klan and other secret societies to an inferiority complex that causes a pathological craving for publicity in those who of themselves are unable to accomplish anything deserving of public recognition.

leave traces in the mind which on future occasions will predispose us towards certain reactions.

Dr. E. Boyd Barrett, S.J., defines the complex as "a repressed, forgotten experience influencing mental functioning in a harmful way; spoken of as buried in the subconscious and charged with emotional energy."³ More comprehensive is the definition given by Dom Thomas Verner Moore, which reads: "According to theory, the complex is an emotionally toned incident which is or may be forgotten, but which nevertheless is awakened to activity, producing its original emotional resonance, without the subject having the slightest inkling of the true cause of his unreasonable behavior."⁴

A homely example will explain the matter. "Suppose a child has a boil on its arm. A physician is called and enters the room with his little black bag. He asks to see the arm which the child innocently and unsuspectingly shrugs up for his inspection. The physician opens the black bag, removes a knife and with a quick movement plunges it into the boil. The next day when the physician calls with his black bag he cannot get near the child without it crying and screaming. Some time later, let us suppose, a visitor comes with a black bag. The child sees the bag and immediately begins to make an outcry. His mother hushes his crying and assures him that the caller is not a bad doctor with a knife. But for some time afterwards the child has a horror of black bags. Perhaps later on, having forgotten the incident, he has a peculiar, inexplicable antipathy to people with black bags, or that wear black, or perhaps even to black things in general. When he sees black things, he does not recall the incident in which the boil was lanced with a knife taken from a black bag. That incident is a complex which is forgotten and has sunken into the depths of the unconscious.

³ "The New Psychology: How It Aids and Interests" (New York, 1925).

⁴ "Dynamic Psychology" (Philadelphia). This is what Dr. A. A. Brill says of the complex: "We defined it as an idea or group of ideas accentuated and colored over by profound emotional feelings which was gradually relegated to the unconscious for the very reason that it was of a distinctly painful nature and so could not be kept in consciousness. We unconsciously run away from distressing thoughts; we say we wish to forget them. These strangulated ideas and emotions remain in the unconscious in a dormant state, and any association may bring them to the surface" ("Fundamental Conceptions of Psychoanalysis," New York). Dr. H. W. Frink speaks as follows: "Such a system of connected ideas, having a strong emotional tone and displaying a tendency to produce or influence conscious thought and action in a definite and predetermined direction, is called a complex" ("Morbid Fears and Compulsions," New York).

It is unconscious itself, and its relation to the child's subsequent behavior when a man is also unconscious."⁵

The analysis of this case will give us a clearer insight into the manner in which the complex becomes a disturbing and unwholesome factor in our mental life. The original incident caused a strong emotional reaction which on account of its intensity wore a distinct path for the discharge of affective energy. Having undergone a shock of this kind, the individual will naturally be predisposed towards a recurrence. Hence the mere thought of the original happening will reproduce the emotional experience of the past, and make him taste over again the whole horror of the situation. He will, therefore, be glad to forget the occurrence. But this forgetting is not the result of a deliberate process. It is due to unwitting repression, to the automatic working of some instinctive counter-interest. In this play of instinctive forces, the emotion has become attached to some unimportant feature and is always brought back into consciousness when this secondary feature comes to our attention. In the instance described, it is the black color—a secondary detail—that reproduces the emotion of fear and causes the emotional tension that accompanied the original event. The strength of the complex thus lies in the pathological associations that have been established. This is well expressed in the definition which A. G. Tansley gives of the complex. "A complex," he writes, "is a system of associated mental elements, the stimulation of any one of which tends to call the rest into consciousness through the medium of their common affect."⁶

⁵ This case is given by Dr. William A. White and quoted from "Dynamic Psychology." Here is another case. "Campbell Thompson records a case of limited claustrophobia. An ex-soldier experienced an unaccountable dread whenever he entered an electric car. He was mystified and greatly distressed at this symptom. He was not afraid of being in trains or tunnels or other narrow spaces, as is usual in such cases, but when in an electric car he was quite unnerved. The source of this phobia was ultimately discovered to be an unconscious mental association between the whistling sound of the trolley on the wire and the whistling sound of a certain type of shell in the air. This association awoke within him emotions of fear and horror, for it was through the explosion of such a shell in his dug-out in France that several of his companions were killed or maimed, and he himself seriously shaken" (taken from Dr. Barrett, "The New Psychology").

⁶ "The New Psychology and Its Relation to Life" (New York). Unfortunate associations can become a source of extreme annoyance and, in the ethical life, of sorely trying temptations. It is pedagogical wisdom to prevent the formation of such harmful associations.

THE FORMATION OF THE COMPLEX

The complex is the result of an unreflective and instinctive repression. The will has no part in it. Hence it is not a deliberate process but one in which only the biological interests and the vital forces participate. Deliberate repression is of a different type and belongs to the moral order. It does not produce the morbid features that characterize the complex.⁷

Mental indolence, exaggerated receptivity, lack of self-control and spiritual passiveness are conducive to the formation of complexes and the psychic disturbances that follow in their wake. Both for the preservation of mental health and for its restoration when it has been lost, nothing is more important than appropriate will culture.⁸

Experiences that are now unconscious must at some time have been conscious. It follows, therefore, that nothing of a damaging nature can get into the unconscious if a careful watch is kept up over all conscious happenings. Again we meet here an old friend—namely, the familiar counsel of the spiritual writers to set up a guard over the senses. As we have frequently pointed out, the latest psychological discoveries confirm the wisdom of these writers and give startling evidence of their psychological acumen.⁹

⁷ Dr. Rivers criticizes Mr. Bernard Hart's definition of the complex—to wit "an emotionally toned system of ideas"—as too general and not sufficiently emphasizing its morbid nature. "The complex," he writes, "in the sense in which I should like to use the term, has essentially a pathological implication. It is not only the result of suppression, but the product of independent activity of the suppressed content, whether accompanied by alternate consciousness or wholly within the region of the unconscious. There is, of course, no hard and fast line between the healthy and the morbid, and it is possible, if not probable, that the complex will in some cases shade off into the sentiment, but I believe it is useful that pathology shall have its own terms and concepts. I believe that it will be best to reserve the term complex for products which partake, in some degree at least, of a morbid quality, and that nothing but confusion can result from the inclusion in one category of definitely pathological processes and such absolutely normal and necessary processes as the sentiments" (op. cit.). This remark is very pertinent, since the psychoanalysts have fallen into this very mistake of confounding the normal and the abnormal and of subordinating psychology to pathology.

⁸ "Et dans la cure des états neuropathiques, c'est la reprise de ce contrôle, diminué ou perdu, qui constitue l'une des bases les plus fermes de la thérapeutique psychique" (L'Abbé Arnaud D'Agnel et le Docteur D'Espiney, "Psychologie et Psychothérapie éducatives," Paris).

⁹ If the critical and selective function of consciousness is duly exercised, there is no danger that harmful materials will accumulate in the unconscious. We have, therefore, in our power to protect our mental health and to prevent psychic disorders. When the critical faculty is dormant, mischief of every kind may be wrought and future troubles are prepared. The psychologist and the master of the ascetic life in this case arrive at the same conclusion. The following passage, though it approaches the subject from a purely psychological

A TYPICAL EXAMPLE

The following example will illustrate the working of the complex and the inhibitions to which it gives rise in our mental life. It shows how a complex may seriously impair a man's efficiency and become a source of extreme annoyance. Still the case is only mildly pathological. It is related in *THE HOMILETIC REVIEW* of January, 1922, by Josephine A. Jackson. "In building a number of houses," the narrator says, "I had occasion often to use the word studding, but on every occasion I forgot the word and always had to end lamely by saying those pieces of timber that go up and down. Each time the builder supplied the word, but the next time it was inaccessible. Finally the reason came to me. One day when I was a little child, I looked out of the window and cried: 'Oh, see that great big beautiful horse.' My grandmother exclaimed: 'Sh, sh, that is a stud horse.' Over-reaction to that impression repressed the word stud so successfully that, as a grown woman, I could not recall another word which happened to contain the same syllable." The word stud was repressed into the unconscious, and the grandmother influence kept the word from coming up into consciousness until the lady thought back to the origin of the repression.

This is an example of purposive forgetting. It is quite different from the forgetting of insignificant matters that gradually fade from the memory. This active forgetting is due to some hidden interest that drags the subject into oblivion, and frequently other objects that are associated with the offensive memory. It is plain that in this manner our stock of information may become seriously depleted, and that vexatious gaps may arise.

Here we have one way in which the complex may become an obstructive influence by making us forget things that it would be expedient to remember. It may, however, become equally obnoxious by obtruding on our attention an idea, a word or an event which

point of view, proves this. "Only the fullest human lives," says Dr. Wilfrid Lay, "can prevent this formation of a sodden mass of complexes in the unconscious of every one of us. The experiences of a thoroughly unsuccessful and disappointed life keep on making for oblivion, drawing one event after another back into the unconscious part of our psyche. The most active and successful men and women therefore will, other things being equal, have the fullest memories, will be able to converse most entertainingly, for they have the fewest complexes as inhibitions on their mental life, whether that mental life be expressed in words or in actions" ("Man's Unconscious Conflict," New York).

we are desirous of forgetting. It may produce a frame of mind not at all in keeping with the environment, and cause, for example, an inexplicable sadness at a time when we can conceive of no reason for such a mood.¹⁰ Again, it may compel an individual to perform an irrelevant action or to feel an unreasonable fear where there is no occasion for alarm. In these and other ways, the complex may become an extremely annoying and irritating factor. The annoyance is aggravated by the fact that the hidden cause is unknown, and that it tantalizingly eludes detection.

THEOPHOBIA AS A COMPLEX

If we take the term in the larger acceptation construed by Dr. Bernard Hart, it will help admirably to explain certain unreasonable scientific attitudes, religious prejudice and political bias. Thus, Father Wasmann ascribes the unwillingness of some scientists to accept creation as the beginning of things to a hidden theophobia, the existence of which these scientists would be the last to admit and of which they really are unconscious, but which nevertheless determines their whole outlook upon science and renders them incapable of appreciating any argument in favor of a theistic interpretation of the universe.¹¹

Dr. Hart himself interestingly describes the genesis of an atheist. "One of my patients," he writes, "a former Sunday-School teacher, had become a convinced atheist. He insisted that he had reached this standpoint after a long and careful study of the literature of the subject, and, as a matter of fact, he really had acquired a remarkably wide knowledge of religious apology. He discoursed at

¹⁰ Shakespeare vividly describes such a sadness for which there appears to be no motive but which cannot be shaken off. It may become a veritable obsession.

"In sooth, I know not why I am so sad;
It wearies me, you say it wearies you;
But how I caught it, found it, or came by it,
What stuff 'tis made of, whereof it is born,
I am to learn;

And such a want-wit sadness makes of me,
That I have much ado to know myself." (The Merchant of Venice.)

¹¹ "Father Wasmann says in one of his books (The Problem of Evolution) that 'in many scientific circles there is an absolute theophobia, a dread of the Creator,' which he regrets because he believes 'that it is due chiefly to a defective knowledge of Christian philosophy and theology.' However this may be, there is the fact, and it has to be reckoned with, that persons suffering from theophobia and knowing the Church to be the one strong fortress of belief attack it by all means fair and foul" (Sir Bertram C. A. Windle, Sc.D., "The Church and Science," London).

length upon the evidence of Genesis, marshalling his arguments with considerable skill, and produced a coherent and well-reasoned case. Subsequent psychological analysis, however, revealed the real complex responsible for his atheism; the girl to whom he had been engaged had eloped with the most enthusiastic of his fellow Sunday-School teachers. We see in this patient the causal complex, resentment against his successful rival, had expressed itself by a repudiation of the beliefs which had formerly constituted the principal bond between them. The arguments, the study and the quotations were merely an elaborate rationalization."¹² The case contains an obvious lesson. It indicates that loss of faith is frequently due to personal experiences that have no relation to objective reality. A personal grudge may undermine, and in course of time completely destroy faith. "When the emotions are sitting as judges, facts make poor witnesses," an old saying has it. It follows that the exponent and representative of religion must carefully avoid anything that might make him personally offensive, because it might work to the detriment of religion. The history of many an apostasy would show that the weakening of faith began with a personal resentment aroused by the injustice or imprudence of an accredited teacher of religion. This is a thought that should lead us to a severe searching of our souls. It is not pleasant to think that unwittingly we may have rendered religion hateful to someone and driven him from the Church.

CHARLES BRUEHL, D.D.

¹² "The Psychology of Insanity" (Cambridge).

THE PRIEST'S PRESS AGENTS

By W. W. WHALEN

Every actor has a press agent. To hold his brief place in the sun of popularity, he hires a man—sometimes a woman—to keep the world posted on his comings and goings. His aim is to impress everybody that he's more valuable than he really is. The actor's press agent helps him, and sometimes considerably.

The priest has his press agents, too, but some of them don't help him. Young priests are often tripped and trapped by the lay Catholic press agent, who is usually—almost always—a woman, and a good woman at that. Wise old pastors who know their parishes often give the curates a word in season about those fluttering press agents, but sometimes the younger man, self-sure in his youth (like King Roboam, son of the wisest fool that ever lived) neglects the counsel of his elder, and pays too much heed to the promptings of his own inexperience.

In every parish you'll find the priest's press agent. She gushes: "Oh, Father Xavier is a wonderful orator, don't you think so?"

She knows he's not, and so do you, but she makes poor Xavier believe he is. He's the only one deceived.

"Goodness, gracious, Father Peter is popular. He hasn't an enemy. Protestants as well as Catholics worship him."

Is that a compliment to Peter? Only a fool is a man without foes. Any priest who does his hard duty, must have somebody to hurl a harsh word at him. Real priests don't yearn for that style of encomium.

"Oh, Father Ignatius is good company. He was here last night."

In her press agenting, this woman is really boasting that she's ranked among the special friends of Ignatius. She says this to Mrs. Green-Orb, whom Ignatius has never visited except when the census was taken. Mrs. G. O. flieeth quietly but swiftly like the night owl, and gives poor Ignatius an ugly stab to Mrs. Linguae-Lapsus.

"He's too often at Mrs. So-and-so's. Wait till the bishop hears about it."

Mrs. L. L., fearing the bishop may not hear, goes out to consult

Miss Tintinnabulum. Miss T., like the blessed Anna, hath lived many years in the temple, rapt up and conversing with diverse saints. Yet Miss T.'s eyes never miss anything the priests do, and she hath no control of her tongue—which implies that she herself hath not yet attained perfection.

By the time those Three Graces get through—the two devout matrons and the holy virgin—poor Ignatius's character isn't worth gathering up in a sheet. He finds it all out too late; perhaps after the bishop has changed him. Ignatius—God help him—has now learned, like the rest of us, that all flesh is grass, and some of it spreads a prairie fire that burns up a priest's peace.

Young priests should be careful about whom they write letters and postcards to. It's the fad now when a priest takes a vacation that he must send cards to this one and that. Usually that one and this one aren't males. Men don't give a hang for such stuff. Why not, if we suffer from pen-itch, write to our poor sick, who look forward to our return, that we may bring them the great Guest?

Let the popular curate become an off-the-map pastor, and see how many of his erstwhile press agents, though affluent, will help him to pay the housekeeper, the sexton, the candlestick-maker and the mortgage. "Out of sight, out of mind," he'll discover. The new curate more than fills up the place that shall know our pastor no more. And, as likely as not, it is the very people whom he formerly ignored that now come forth from their obscurity to assist him in his rural needs.

A lot of devout women make a specialty of young priests. The older clergy usually are too wise to be taken in.

"Come down tonight after Vespers, and let me put on a nice little supper for you."

God knows the poor boy, with his man-angel job weighing heavily upon him, has a right to a little recreation. No harm in a belated cup of coffee, if it won't keep him awake till dawn—coaxing sleep with the "Life" of St. Augustine. No sin, surely, enjoying a couple of innocent, jolly hours in the bosom of a nice Catholic family. But always he must watch out for the tongue sandwich that goes with that coffee. Tomorrow, or surely by the day following, a lot of people will know where he was after Vespers.

Even our most blameless amusements, our smallest recreations,

are gabbled over by our people. A hungry priest from the forest fastnesses was eating a hearty meal in a Pittsburgh hotel. Two Catholic men passed. Says one: "There's the job we should have, his. Easy money and a fat time of it; nothing to bother him."

Blessed Lord of the desert fast! it was the first real meal that poor priest had in a month.

While the latest war was waging, many soldiers from Gettysburg visited my parish. We treated them well. One flip miss entertained a lieutenant. He was about to leave for France, so he bequeathed to her his pal.

"But," she said with a frown, "your friend's only a corporal."

You understand it wasn't the man at all; 'twas the honor stripes. The lieutenant's eyes narrowed. He saw through her. She'd been boasting that, while the other girls victrola'd and coffee'd mere privates, she'd tea'd and sandwiched an officer.

"Listen, young lady," said the lieutenant. "That corporal before the war was my boss. He owns six high-priced motor cars, and I used to black his boots every morning."

A non-Catholic suitor was paying his bi-weekly attentions to a Catholic girl when the curate called.

"Oh, Father, do bring your rubbers in off the porch. You might catch cold," she said with maternal concern.

The Protestant lover waxed peevish, because his own galoshes were parked outside, and got no indoor invitation. He didn't understand how Catholics regard their priests.

When I was a student, we had a couple of gay young lads that somehow spent a year in the seminary. They didn't fit at all, so the rector gave them their discharge. One of them, while wearing the seminarian's cassock, had made a terrific hit with the ladies. When it was plucked untimely from his back, the girls never looked at him again.

In one farm parish, a young pastor made life rather difficult for his successor. There was a well-to-do family that ran the whole church. If at the festivals others gave one layer cake, that family gave two, and told the whole place about it. They did the priest's wash, in return for which he took dinner every Sunday at their house. When he had priest visitors, they had to be taken to that farmhouse, but, while the opulent family were long on cooking,

they were short on brains and conversation. As man liveth not by bread and pie alone, you can judge how the guests were bored.

The pastor himself at length grew sick of the patronizing airs of that family and of their ignorant way of taking possession of him on all occasions. To his infinite relief, he was changed, praising God and the bishop. But he'd spoiled things for himself. Other poorer families, who were cognizant of his frequent and long visits to the nabobs, felt themselves neglected. After his departure, unfavorable stories were started about him by the jealous ones.

Then came his successor, who put his foot down hard on such nonsense as too frequent visits to only one member of the parish. He opened everybody's eyes by taking his first away-from-home meal with one of the poorest families. The new pastor was soundly and roundly denounced by the former favorites who had owned his predecessor. They stopped their offerings to the church, and that money was sadly missed. But the poor fry saw through their scheme, and all got working. At the end of that year, the income was bigger than it had ever been before. The haughty hold-offs saw they were weren't absolutely necessary to the upkeep of the little church, and rushed back repentant. Now there's harmony in the flock, because they all are treated alike.

"Oh, do visit us!" We priests hear that cry and invitation on every side. What good do our visits do? An earnest Lutheran preacher asked me how I found social calls, and, when I said a waste of time, he agreed with me.

One young woman wrote me a flattering letter from a parish I left a dozen years ago: "Mother is quite ill, and she refuses to have any priest but you attend her. Do kindly come." My only memory of that family was that I'd been kind to a member who died. The mother got some kink in her head against the pastor—something about a funeral, where, I dare say, the sermon wasn't sufficiently eulogistic—so she hadn't been to the Sacraments for years. Of course, anybody would excuse so old a woman; she was over eighty. The letter went on at length to convince me that Ma's salvation hung upon my ministrations.

I wrote to the curate, telling him the whole tale, not caring to wound the pastor—we all get wounds enough—and the young fellow casually dropped in to see the invalid. He wrote me the good

news that Ma cheerfully received the Last Rites, and was all prepared to meet the great Highpriest. Before the curate could escape, the daughter buttonholed him, and tore me to shreds! Not because I didn't rush to Ma, but because she said I once snubbed her on the street.

The press agent who does the priest harm is the one that wants him to hear what she has said—about his singing, his preaching, his nice, smooth-shaven face, his clean clothes. I knew one curate who was more eloquent than learned. He'd say almost anything in the heat of preaching, and he paid too many social calls to prepare his sermons as he should have done.

The best preaching, I think, is certainly *ex tempore*. Read Abbe Bautain's "Art of Extempore Speaking," which Dr. Andrew D. White, formerly President of Cornell University, declared to be the best book extant on that subject. But everybody isn't gifted in *ad lib.* talks. Some of us have to sweat blood over our discourses. And every extemporaneous orator makes a break now and then. Henry Ward Beecher used to be guilty of all kinds of slips. When his secretary called his attention to about fifty little mistakes (including grammatical ones) he made in a new sermon, Mr. Beecher replied: "Is that all?"

The tongue-gifted curate possessed an excellent baritone, and because of the praises the fluttering press agents showered on him, he used to spoil his High Mass by making the notes sweetness too long drawn out. When he chanted the Litany of All Saints at a Forty Hours' Devotion, the priests could hardly keep their faces straight. To hear him make a grand opera aria of the "*Agnus Dei, qui tollis*" was almost irreverent. He surely needed a special *Motu Proprio*.

Once he made a mistake in the Litany. More engrossed with sound than sense, he came to "*Sancte Philippe*," and nervously belowed "*Sancte Philipfino*"! He hit the "o-o-o-O!" with the wallop of a drum-major. He was tormented for months by his confrères, who asked him whether he was thinking of becoming bishop of the Philippine Islands. That cut down on his oratorio efforts.

His eloquence suffered a set-back too when he encountered a fluffy-ruffle press agent, who, like Tennyson's brook, bubbled and babbled on about his sermon.

"The part that struck me most was when you raised your voice so bee-utifully and cried: 'Jews and Gentiles—and Protestants!'"

"Great heavens, did I say that?"

He hurried home to hide his diminished head. Those were his only faults, thank God! He has learned, like all of us.

The real press agenting—the kind the angels hearken to—the priest seldom or never hears. Sometimes it's a pity he doesn't. The words of appreciation would keep his heart alive.

"I'll never forget Father Francis. When we had the scarlet fever, and nobody would come nigh our door—hardly even the mailman—Father Francis stayed with us. When poor Joe died, the undertaker wouldn't allow his son, who assists him, to enter the house. Till my last hour, I'll remember Father Francis bending over Joe, and whispering words of peace. God bless him! Little Kate was doomed, the doctor said. Father Francis saved her. Sure, he has the way of miracles with him. It was six of the evening when the doctor told us she'd go: she'd be dead at midnight. I said the Angelus, but it stuck in my throat, for the bell sounded like tolling. Father Francis coaxed my little girl. 'Kate, I have a wonderful doll, Mary Queen of Scots, with a silk dress, a feather in her hair and a band of gold round her forehead. You fight, fight, fight.' Dear God, for the first time that day she opened her eyes as big as full moon. 'Fight, Kate,' he went on in that low, grand voice he's got, 'and Mary Queen of Scots will be yours after Mass tomorrow.' And Kate started thinking of the doll, and she's here to make her First Communion next May."

"The shadow of God rest on Father John! He's gone to that big new parish, and my prayers will follow him always for his success. His tongue lashed every one of us in the pulpit, but never a harsh word we, any of us, suffered in the confessional. You could lay your soul bare to him, and he'd see the sore spot, and heal it with his absolution. How kind he was to the children—even those altar boys that would try the patience of the Pope! He said the Mass like the angels we couldn't see around the door of the Tabernacle. And in his funeral sermons he never wounded hearts that were hurt enough already. You just felt you belonged to him."

A priest's best friends on the human side are his books and his sacerdotal neighbors. It's all well enough to own friends among

the laity, but there's a great gap between us. The idea the seminary had in keeping us out of one another's rooms was to make us love solitude, as Francis of Assisi loved his Lady Poverty. A priest's own little sanctum ought to be a haven and heaven to him. We aren't monks. Indeed, the life of the secular clergy is in many ways harder than the life of the regulars, but we can partake of the spirit of the monastery. Let us hark back to our old seminary days, and polish up our bright literary and spiritual jewel, "The Imitation":

"If thou wilt withdraw thyself from superfluous talk and idle visits, as also from giving ear to news. . . . 'As often as I have been amongst men,' said a philosopher, 'I have returned less a man.' This we often experience when we talk long. . . . Thy cell, if thou continue in it, grows sweet; but if thou keep not to it, it becomes tedious and distasteful. . . . A joyful going abroad often brings forth a sorrowful coming home; and a merry evening makes a sad morning. . . . Nature covets to hear secrets and to hear news; is willing to appear abroad; desires to be taken notice of, and to do such things as may procure praise and admiration. But grace cares not for the hearing of news . . . since nothing is new or lasting upon earth. . . . Be not familiar with any woman; but recommend all good women to God."

And as a certain bishop used to say humorously: "Let all bad women go to the devil!"

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

The Immolation of Oneself to God

"Non sufficit ad veram perfectionem nostram Deo suum infinitum esse gratulari et ex animo optare, sed requiritur ut semper faciamus *quod* vult Deus, et *quomodo* vult Deus, et *quia* vult Deus. Ergo adimplere debemus Dei voluntatem et quoad substantiam, et quoad modum, et quoad finem" (Cardinal Vives, "Theol. Ascetico-Mysticæ," p. 32, § 74).

God, in His infinite goodness, invites us all to be saints. "Be ye holy as your heavenly Father is holy," are words addressed, not to one favored class only, but to every one of us living in this world. And, as God never issues an invitation that is beyond our power to accept, we are bound to admit that there is not one of us who might not become a saint, if he really willed to do all that is requisite on his part. The work itself is a divine work. No man can make himself a saint. God, and God alone, can raise a man to the heights of sanctity. But he is prepared to do this for *every one of us* on one condition, and that is that we leave Him a free hand, and put no obstacle in the way. Jesus Christ is the absolutely perfect. He is our model and example, and we shall become more or less perfect in proportion to the extent in which we succeed or fail in rendering ourselves like to Him.

How is this to be accomplished? It is essentially a supernatural work, and God alone can bring it about. In fact, unless He do it, it will not be done. "Unless the Lord build the house, they labor in vain that build it" (Ps., cxxvi. 1). If, therefore, I wish sincerely to sanctify my soul, I must give myself up wholly and entirely and unreservedly to God. I must make a complete offering of myself to Him, and, if this offering is properly and generously made and not recalled, then God will in a short time clothe me in the image of His divine Son, and make of me a saint.

The action of God upon a soul that has offered itself unreservedly to Him may be compared to the action of some consummate artist upon a piece of fine marble. Enter in spirit the studio of some famous sculptor. A huge block of pure white Carrara marble lies before him. He has genius and creative ability enough, let us sup-

pose, to transform this shapeless block into the most perfect form imaginable. In the exercise of his extraordinary phenomenal talent, he can make of it a thing of such exquisite beauty that kings and emperors will desire it to adorn their palaces or to enrich their famous galleries. Yes, he may make this rough stone out of the common quarry "a thing of beauty, and a joy for ever," but only upon one condition—on the sole condition that the marble will yield itself up to him entirely and allow him to deal with it just as he pleases. But just think what the consequences would be, if the marble were to develop likes and dislikes, or to show a will of its own and to put itself in opposition to the artist. In order to turn the solid block of marble into some graceful and artistic figure, the sculptor must apply his scalpel and his chisel, and the hard blows of his hammer chipping off fragments of the marble will frequently have to be felt. Now, to suppose the marble to be endowed (as man is) with a will of its own, but not altogether in complete subjection to the will of the artist, would be to suppose that the block might so interfere with the artist's work that he would find it *impossible* to carry out his admirable purpose, and all his attempts to transform the rough marble into a superb and enchanting figure would be in vain.

If the marble possessed free will (as we do), and refused to submit to the painful processes by means of which the sculptor gradually bestows upon it the most exquisite form and beauty, the result would be disastrous. If the marble refused to keep still under the blows of the chisel, or if it declined to have gashes, deep cuts and incisions made into it, or if it in any way limited the freedom of the master-hand to treat it as he wished, then the marble would remain shapeless, useless and imperfect, and would never attain to that priceless and matchless perfection, to which the sculptor of infinite skill would most undoubtedly have raised it, had it placed itself unconditionally and *a capite ad calcem* in his power, to treat it and to deal with it just as he thought best.

Precisely the same thing may be said of the Divine Artist, Almighty God. Give Him a free hand, leave all the ways and means to Him, let Him treat you as He likes, let Him send you prosperity or adversity, health or disease, riches or poverty, success or failure, honor or dishonor, friends or foes, and do not complain,

for He alone knows without the shadow of a doubt what will lead most surely and most efficaciously to the desired result, and, after all, that is all you should desire. For, to give yourself to God, body and soul, means to renounce all self-guidance in order to be guided in everything by grace; it supposes that you are no longer led by any self-will in anything whatsoever, but that you sincerely will only what God wills. In short you utterly renounce your own liberty in order that God may control and dispose of it exactly as He pleases. "Teach me to do Thy will, for Thou art my God" (Ps., cxlii. 11), is the prayer that should be constantly on our lips.

This complete donation of ourselves to God is not only the most direct and the shortest road to sanctity, but it is what God has every right to demand of us. Is it not just that I should give myself entirely and without reserve to Him Who has drawn me out of nothing, and Who at each instant preserves the being He has bestowed upon me—Who indeed is my first beginning and my last end and my sovereign good from Whom I have received all, from Whom I expect all, and Who alone can make me supremely happy and eternally blessed? Has God any need of me? None whatever. Whether I exist or exist not, whether I give myself to Him or refuse to give myself to Him, He will not be one whit more or less happy. Why then does He insist that I should surrender myself entirely to Him? It is because right order requires it. God cannot authorize me to remain master of myself. Nor can I give myself to anyone but to Him. Should I claim the right and dispose of myself as I please, I am a usurper. I actually rob God of what is essentially His. Jesus Christ teaches us to say to our Heavenly Father: "Thy will be done on earth, as it is in Heaven."

Is there any moment in which God's will is not being accomplished in Heaven? Then we should do our utmost that it should always be accomplished likewise here upon earth. Furthermore, since God is my only supreme good, and the only source of real and perfect beatitude, there can be no true happiness for me either in this life or in the next, except by my close union with Him. He is absolutely happy in Himself, and has no need of me, but I can never be truly happy apart from Him. Not all created things—not all the goods of the universe—can suffice to render me happy. For, like myself, they are one and all created out of nothing, and in

themselves as utterly destitute of good as I am myself. Even though I were to possess them all and for ever, my heart would still remain empty, hungry, famished and discontented, for "the heart was made for God, and it can never rest until it rest in Him." If it is made for God, it stands to reason that that which is *infinitely less* than God can never satisfy or fill it. But observe, God will give Himself to me only in proportion to the extent in which I give myself to Him. As St. John of the Cross says: "That soul has greater communion with God, which is most advanced in love, that is to say, whose will is most conformable to the will of God" (vol. I, p. 67). On the previous page, he writes: "A close union between the soul and God takes effect when two wills, the will of God and the will of man, are conformed together, neither desiring aught repugnant to the other. Thus, the soul, when it shall have driven away from itself all that is contrary to the divine will, becomes transformed into God by love."

This complete conformity, at all times and under all circumstances, is not always easy to the sensual and imperfect man, for God may send him very heavy trials to perfect him. As St. John of the Cross observes (vol. II, p. 247): "This is the way God deals with those whom it is His will to exalt. He suffers them to be tempted, afflicted, tormented, and chastened inwardly and outwardly to the utmost limit of their capacity, that He may deify them, unite them to Himself in His wisdom." If indeed you wish to attain to the possession of Christ, never seek Him without the Cross. St. Paul tells us that "whosoever are led by the Spirit of God, they are the sons of God" (Rom., viii. 14). But, to be led by the Spirit of God means that we have ceased to be led by our own spirit, and have delivered up our own will into the hands of God. It was with this thought before him, no doubt, that St. Ignatius was induced to compose the well-known and beautiful prayer:

"Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem. Quidquid habeo vel possideo, mihi largitus es: id tibi totum restituo, ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones, et dives sum satis; nec aliud quidquam ultra posco." To add further strength to our argument, we may quote the words of that great master of the spiritual life, Blossius, who assures us that "no

more pleasing offering can be made to God than the resignation of our will, because nothing is more dear to man than his own will and his own freedom. When a man, for God's sake, fights against and mortifies the indulgence of his own senses and his own self-will, even in the least things, he does a thing more pleasing to God than if he were to recall many dead men to life" ("A Book of Spiritual Instruction," p. 24).

Père Grou, S.J., in his charming little volume entitled "A Little Book on the Love of God," argues that any one who gives himself wholly and entirely to God in the way we have hinted (1) is morally certain of salvation, (2) is freed from all pain of conscience, (3) enters into friendship with God, (4) enjoys peace of soul, (5) ensures the special protection of God, (6) receives the great gift of prayer, and (7) enters on the road of true holiness. He devotes an entire chapter to each of these headings, which I commend to the attention of my devout readers, as they are too long to quote *in extenso*.

In conclusion, let us pause for a moment to consider what peace and contentment we may derive, even amid trials, difficulties, sufferings and temptations, from the conviction that after all we are in reality lying passively in the hands of God, the infinitely great and the unapproachably skilled Artist, Who by means of these very afflictions is now occupied in forming and fashioning us into the most perfect and beautiful image of His divine Son. He may indeed deal many a hard blow, and we may feel very acutely the keen edge of the chisel and the scalpel, but we will willingly and gratefully bear all so that we may become that which He, in His immense love, is so anxious to make us, viz., a worthy and exquisite image of Jesus Christ, Who stands without a rival at the very summit and apex of creation. To Him be honor, glory and thanksgiving for ever and ever. Amen.

PEACE IN INDUSTRY

By DONALD A. MACLEAN, M.A., S.T.L., Ph.D.

I. The Basis of Industrial Peace

"The condition of the working classes is the pressing question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted." So wrote Pope Leo XIII in 1891 in the great Encyclical *On the Condition of Labor*—the Christian Magna Charta of the laboring classes. The condition of the working classes continues to be the question of the hour, for it commands today more attention and presses even more urgently for adjustment and solution than when Leo XIII issued his Encyclical. Innumerable solutions have been proposed from time to time, but of the many apparently effective solutions sanguinely adopted by anxious industrial leaders rarely does one meet with a proposal which long survives its adoption in the industrial field. One of the most recent remedies prescribed for our industrial ills is that devised by Dr. Mayo of Australia, working in conjunction with the Department of Psychology of the University of Pennsylvania and using as a laboratory one of the factories of Philadelphia: this remedy purposes to solve the world-wide problem of industrial unrest by the simple device of the application of four ten-minute rest periods to the factory workers at proper and carefully worked-out psychological intervals during the ten-hour work-day. This scheme of Dr. Mayo, while worthy of commendation in so far as it attempts to treat the problem from the humane side and while apparently effective as a temporary part-way measure (particularly as it affords the laborers experimented on novel relief) is bound to fail as an effective method of achieving permanent peace in the industrial world. Like hundreds of other so-called remedies that have long since passed into the discard, it fails to touch the real root of the problem, and thus must necessarily fall short of providing a sound basis of industrial peace. For the establishment of harmonious and enduring relations in industry no such merely surface measure as that suggested by Dr. Mayo will suffice. As the causes of our industrial unrest are

deeply seated in the social and industrial organism, any remedy to be effective must be applied to the root of the trouble.

In caring for the health of the industrial organism, our energies heretofore have largely been devoted, as in the old-time medical practice, to the "treatment of symptoms," and we have oftentimes applied "remedies" which aggravated rather than ameliorated the unhealthy condition which manifested itself in a strike or some other form of industrial eruption or unrest. Instead of getting at the basic diseases of the industrial organism and applying the proper remedy or removing the root cause, the mistake is made of taking the strikes for the real ailment rather than for what they really are—but symptoms of a grave deep-seated organic derangement. While it is generally well to discourage strikes as a method of settling industrial disputes and to provide ample opportunity for their adjustment before conciliation and arbitration tribunals, it would be much better to seek beyond them the real cause of the industrial ailments and endeavor to alleviate or eradicate those pernicious conditions from which belligerent industrial disputes arise.

There are those with a superficial understanding of the gravity and deep-seated causes of our industrial unrest who think that they can prevent strikes and other serious labor disturbances by the application of the simple devices of legal and judicial prohibitory measures. We even find in our great American Republic laws such as the Lever Act or the Sherman and Clayton anti-trust laws, which were originally enacted to safeguard the rights of the common people from the hardships inflicted by capitalistic greed, so interpreted by members of the Federal Courts of Justice as to be made instruments of oppression against the working classes. The use of the judicial process known as the *injunction*, although never intended even in the days of English Star-Chamber methods to supplant the regular legal and judicial processes where personal rights were involved, has been resurrected and made to do service for capitalism in its oppression of the laboring classes.

Suppression by judicial injunction or by law, even though obedience be secured by military enforcement, will never settle our industrial problems. Militarism is no more workable as a producer of industrial peace in America than in Europe; rather it is less effective. The use of State militia or Federal troops to protect

some menaced *material interests* of the powerful and wealthy industrial corporations, while leaving unprotected the menaced lives and violated sacred rights of the workers to just wages and humane conditions of living, can never solve America's industrial problems. The arms of governmental authority must not be prostituted in the interest of capitalism, when the sacred rights of humanity are being sacrificed. It is high time that we should realize that coal cannot be dug successfully at the point of bayonets in Illinois, Cape Breton, or West Virginia any more than in the German Ruhr districts.

As, in modern medical practice, the most careful efforts are exerted to diagnose correctly the disease before prescribing and applying the remedy, so also, when an attempt is made to treat our social and industrial ills, our great problem is to discover and correct the conditions that lead to and at times even justify industrial strife. Strikes and other manifestations are but the indications or symptoms of deeper-seated ailments of our industrial society, and indeed they very often constitute healthy protests against undesirable and gravely detrimental conditions of employment, the continuation of which would impede social progress and retard human welfare.

On making a careful diagnosis of the industrial struggle it is found that the great demand at the heart of the struggle is that justice should prevail in the distribution of the goods of the earth, that the common welfare of humanity rather than that of a privileged few should be consulted in this as in all things. Father Plater (lately deceased), a great English authority on moral and industrial questions, terms this effort of the working classes to establish the reign of justice in industry "suppressed Catholicism." This industrial struggle represents the efforts of the old pre-Reformation instincts of freedom and security to break the husk of an un-Christian economic theory and practice which has enveloped our industrial organism. What the unthinking often term Socialism or Bolshevism, is frequently but a Christian revolt against the selfish spirit of an individualistic, rationalistic capitalism that sprang into being after the Reformation, when the guild system was replaced by an industrial system which permitted the amassing of mountainous fortunes by a few clever and often thoroughly unscrupulous financiers who held in their hands the fate of millions of their fellowmen.

It is this demand for the recognition of the sacredness of human personality which has been sadly outraged by our present industrial system, in which human welfare has failed to receive its proper consideration where profits and financial advancement are regarded as the supreme *value of values* to be secured at any cost; it is this cry that *human values* be not sacrificed for mere financial gain that is at the heart of the labor movement. It is a struggle for liberation from "a yoke little better than slavery"—which, as Pope Leo XIII has said, "a small number of very rich men have been able to lay upon the teeming masses of the laboring poor"—that is manifested in the crackling, breaking and bursting of the shell of an unnatural and unchristian social order which constitutes the unrest that has become all but chronic in our industrial fields.

We may then state that the present industrial struggle represents, consciously or unconsciously, an attempt on the part of the workers (the great mass of our people) to remedy the evils and the injustices of our social and economic conditions, and that this struggle is in general a just one. This contention is admitted by most of the present day economic and moral writers. "The organized struggle of the laboring classes," says John Graham Brooks (*The Social Unrest*, p. 154), "assumes that the present competitive wage system does not bring full justice to labor." And he adds that "our society is full of extremely influential persons who say point blank that labor protest is in the main a righteous one and should prevail." To support his contention he quotes the statements of a large number of "influential persons," beginning with Wagner and ending with Pope Leo XIII. To this list he might have added the Premier of Canada, the Hon. W. L. Mackenzie King, who in a very thoughtful article contributed to the *Columbiad*, (July, 1923) states that "the unrest of today is the voice of a grief-stricken humanity crying for justice in the relations of industry." And he adds: "Let us be equally assured that the sword is not the instrument and repression is not the method to stay this unrest." Yet, at the very time that this article appeared, Canadian soldiers were being transported from as far west as Manitoba to suppress the unrest in the Cape Breton coal and steel industries, and so far I have failed to notice any serious governmental attempt to solve the unrest of that region of Canada other than by military repression.

The feeling of revolt against the unfair treatment often accorded labor by governments and employers alike manifests itself for the most part in the low rumblings of discontent, the constant shiftlessness of industrial communities; but at times the spirit of justice, which like the spirit of Banquo "will not down," rises and asserts itself in the form of a strike. But, whether it manifests itself as a strike or not, this sense of injustice is always present calling for prior consideration in any serious attempt to establish peace and harmonious relation in industry.

In solving a problem which is essentially and fundamentally a moral one, such as is the industrial question, religion alone can prove a sure and safe guide. All attempts to prescribe a remedy for our great social and industrial problems which ignores their vital religious and moral phases, are bound to prove disastrous. More than any other subject the social question is closely connected with the laws of nature and of Divine Revelation. As Pius X stated in his Encyclical to the German Hierarchy (*Singulari quodam Caritate*), issued in 1912 on the question of labor unions, "the social question and the questions inseparable from it, namely questions of the character and the duration of work, of wages, and of strikes are not purely economic, and therefore cannot be counted among those in the regulation of which ecclesiastical authority can be put aside; *it is rather beyond all doubt that the social question above all others is a moral and religious question, and that it must be solved from the standpoint of the moral law and of religion.*"

Christianity alone can provide the proper solution of our industrial crisis. It alone can prescribe the remedy. While men fail to recognize the absolute necessity of giving to the doctrines of Christ their proper place in the heart of our industrial and social problems, so long will they remain unsolved. The history of the world during the past three centuries, and above all the present state of society, clearly shows what becomes of humanity without Christ, when His living, vitalizing doctrines are set aside and unaided humanity attempts the task of the world's regeneration. The sooner we recognize the powerlessness of unaided human reason in the presence of the gigantic task presented by our grave industrial struggles, the sooner will a solution be found and industrial peace be established.

Only on the solid foundation of justice and charity—the twin imperishable bonds of society—can the structure of permanent industrial peace be reared. Unless these two virtues permeate every phase of our industrial and social activities, there can be secured no enduring tranquility. The peace of Christ can only be secured in industry as in society itself by the establishment of the reign of Christ. There can be true enduring harmony in the world only when the eternal verities of justice and charity, so long divorced from our modern industrial and social life, are reënthroned in their proper place in society and govern all our social relations, and especially those of capital and labor. *Pax Christi in regno Christi* is the pronouncement of the Head of all Christendom, an idea which must be reëchoed by all who have given serious thought and study to the world's condition of turmoil. With this the late British Socialistic Chancellor of the Exchequer, Phillip Snowden, apparently is in accord when he states that “the Carpenter of Nazareth has the future in his hands.”

Yet the task is not one for the Church alone. All have a duty in this matter, for, while Pope Leo XIII “affirmed without hesitation that the striving of all men will be in vain if they leave out the Church,” he also pointed out in the same Encyclical the fact that “this most serious question demands the attention of others . . . to wit, of the rulers of States, of employers of labor, of the wealthy, aye of the working classes themselves.”

What is the part that each of these groups mentioned by Pope Leo XIII must play in the solution of our industrial problems? To what extent is each morally responsible for the establishment of harmonious industrial relations? What duty does Christian morals impose upon laborers and employers, upon the wealthy and the “innocent public,” upon the rulers of States—our State as well as our Federal Governments—in the matter of securing industrial justice and of promoting industrial peace? For all classes interested it is important that they should know their duty, but it is not less vital that that duty when known be made operative.

It is largely because industry has been diverted from its divine purpose in life that justice and charity are so often outraged and social peace and human welfare menaced. As long as the wealthy

use accumulations of wealth as an absolute personal possession, and not as a stewardship of God for the promotion of the commonweal, the war between capital and labor will continue no matter what economic transformations take place. When the making of profits rather than human welfare is the chief aim of industry, the natural order intended by God has been inverted. That harmonious relations may exist in our industrial and social world, it is necessary that both employers and laborers, as well as all others interested, have an accurate Christian conception of the proper function of industry as well as of the relations that should exist between these classes. Both must realize that a rehumanizing and rechristianizing of industry is vitally important for all mankind. Human rights and the rights of God must take precedence of the "rights" held sacred in this country by "greedy speculators," who, as Pope Leo XIII states, "use human beings as mere instruments of money-making." Man rather than capital must again become the central figure of industrial and social processes. Human welfare, individual and social, rather than profits, must be made the chief aim of our industrial endeavors. All should be made to realize that industry, like private property, has no justification other than as a means to the promotion of the welfare of the human race.

It is undoubtedly a perversion of the true Christian conception to consider that the relations which should obtain between capital and labor are naturally antagonistic—that, as held by certain socialists, nature intended that the wealthy and the workingman should live in mutual conflict. On the contrary, as stated by Leo XIII: "Each needs the other. Capital cannot do without labor, nor labor without capital. Religion is a powerful agency in drawing the rich and the bread-winner together, by reminding each class of its duties to the other, and especially of the obligation of justice. Religion teaches the laboring man, the artisan, to carry out honestly and fairly all equitable agreements freely arranged, to refrain from injuring person or property, from using violence and creating disorder. It teaches the owner and the employer that the laborer is not their bondsman, that in everyone they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we listen to right reason and Christian philos-

ophy, but is an honorable calling, enabling man to sustain his life in an upright and creditable way; that it is shameful and inhuman to treat men like chattels, as means for making money, or as machines for grinding out work."

(To Be Continued)

THE DIVINE OFFICE

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Vespers

Of all the Offices which Holy Church celebrates during the hours of the day, that of Vespers is by far the most important and the one which is surrounded with the greatest outward solemnity. The name of the Office is derived from the hour of its celebration. The ancients called the star of evening by the name of *Vesper*: hence *Vesperæ*, the Evening Office. Its name, however, would not justify us in including Vespers among the Nocturnal Offices of the Church, though it would appear that at one time its celebration took place at a rather late hour. The Office was instituted to mark the end of the day's work and to turn the minds of Christians towards God at the moment when daylight is about to fail. We have already remarked that the various parts of the Divine Office are closely connected with the apparent motion of the sun. At Lauds we greet him as he rises above the horizon, and our Vesper chants accompany his disappearance beneath the golden West. The daily task is done. Before taking his night's rest, the Christian feels the need of spending some time in prayer. Shadows are creeping over the earth:

*Janque summa procul villarum culmina fumant.
Majoresque cadunt altis de montibus umbræ.*

"For worldings this is the time for pleasure; even the servants of God, who have separated themselves from the world, are not exempt from temptation; a throng of evil spirits have spread over the world with the darkness; night is the time of terrible trials and dangerous isolation; a subtle languor takes possession of man as sleep draws near; it is not the body only which becomes inert, but the will itself feels its strength waning" (cfr. Cabrol, "Liturg. Prayer," 146).

The Office of Vespers is one of the oldest—in fact, with Matins and Lauds, it is the oldest—of all the Liturgical Hours. Already at the close of the second century, Tertullian declares that all Christians are bound to pray in a more solemn manner at the beginning

and end of the day, quite apart from the duty of praising our Creator at all hours. In the *Peregrinatio Sylviæ* we find an elaborate description of the Vesper Office, as it was celebrated at Jerusalem towards the close of the fourth century. The Vesper Office was sung at the tenth hour of the day—that is, at about four o'clock in the afternoon—an early hour, but one demanded by the great length of the service. The Greeks called it τὸ λυχνικόν (*lucernarium*), because many lights were lit for it, not only because they were necessary owing to the impending darkness, but because light is a symbol of Christ, the true Light of the world. These lamps, or tapers, were not lit anyhow, but with a light that was brought from within the grotto of the Holy Sepulchre, where lights were kept burning day and night. The Office lasted until nightfall—*finiuntur ergo hæc omnia cum tenebris*. Vespers were celebrated in the same manner every day of the week (*Pereg. Sylv.*, 46, 47).

In the fifth century, the Rule of St. Benedict supplies us with a full account of the Office of Vespers as celebrated at Subiaco and Monte Cassino. In this instance also the great monastic liturgist speaks of customs and observances which were not new at all. The supreme interest of the Rule of St. Benedict consists precisely in the fact that it is a faithful mirror of the thought and practice of those early days: St. Benedict did not invent, or improvise; he merely codified the liturgical prayer of his time. One important change he introduced, however, because whereas Vespers had previously been considered the beginning of the Night Office because of its celebration at a very late hour, St. Benedict prescribes that they should always terminate before nightfall. Even during Lent, when the only meal of the day is to be taken after Vespers have been sung, the hour is nevertheless to be so arranged that everything can be done by daylight: *ipsa Vespera sic agatur, ut lumine lucernæ non indigeant reficientes, sed luce adhuc diei omnia consummentur* (*Reg.*, cap. xli). Moreover, St. Benedict shortened Vespers very considerably by reducing the number of the psalms to four and by suppressing altogether the long lessons from Holy Scripture. These lessons had been one of the features of Vespers up till the time of St. Benedict, especially in the African Church, as we learn from a passage in the "Confessions" of St. Augustine. Speaking of the devotional practices of his holy mother, St. Monica,

the holy Doctor says: *Bis in die, mane et vespere, ad ecclesiam tuam sine ulla intermissione . . . ut te audiret in tuis sermonibus, et tu illum in suis orationibus* (Confess., V, 9).

The following is the order of the Vesper Office as planned by St. Benedict. After the invocation (*Deus, in adjutorium meum intende*) four psalms are sung with their respective antiphons. Then follows the *Capitulum*, a long responsory, a hymn, the canticle from the Gospel (*Magnificat*), *Kyrie eleison* and the Lord's Prayer said aloud by the Abbot, as at Lauds, and for the same motive, viz., that the brethren should forgive each other's faults, or transgressions of charity, when they hear the Superior say in the name of all: *dimitte nobis . . . sicut et nos dimittimus*. This Office is substantially identical with Vespers as they have been known in the Western Church during subsequent centuries. In the Roman Breviary, however, five psalms are assigned to Vespers. Durandus gives the mystical explanation of this number, viz.: *ut defleamus, et petamus veniam peccatorum quæ in die per quinque sensus corporis committuntur et ad nos intrant* (Durandus, "De off. eccl.," i, 5).

Both Lauds and Vespers are characterized by spiritual joy. Lauds are our morning sacrifice and Vespers our evening. The hundred and fortieth psalm was long held to be in a peculiar manner a Vesper psalm, because of the second verse:

*Dirigatur oratio mea sicut incensum in conspectu tuo:
elevatio manuum mearum, sacrificium vespertinum.*

To this day this verse is retained at Vespers. Vespers are our evening incense. The symbolism of incense is as old as mankind. To burn incense, or fragrant herbs, seems to be one of those spontaneous manifestations of the religious sentiment which are common to all religions. The burning of incense before idols was a marked feature of pagan worship, and the Martyrology reminds us day by day how Christians were condemned to torture and death because they would not strew a few grains of incense into the braziers which were kept burning before the images of the gods. In the Temple of Jerusalem incense was kept burning before the Lord: "Thou shalt make an altar to burn incense . . . Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it. And when he shall place them in the

evening, he shall burn an everlasting incense before the Lord . . .” (Exod., xxx. 1, 7, 8). In the Apocalypse we are allowed a glimpse of the worship of the heavenly temple. We read how “an Angel came, and stood before the altar, having a golden censer, and there was given to him much incense, that he should offer of the prayers of all the Saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the Saints ascended up before God from the hand of the Angel” (Apoc., viii. 3, 4).

Our Vesper Office takes the place of the evening sacrifice of incense prescribed by the Mosaic Law :

At noon let songs of praises be,
At evening we Thy name implore;
And may our suppliant praise to Thee
Give glory now and evermore.

The psalms said, or sung, at Vespers vary each day. The first four psalms of the Sunday Vespers are used on most feasts of some solemnity. By universal consent these Sunday psalms are among the most sublime of these inspired canticles. Psalm cix, *Dixit Dominus*, is a Messianic prophecy and celebrates the Godhead of Him who is likewise proclaimed a priest for ever according to the order of Melchisedech. St. Augustine says that this psalm is *brevis numero verborum, magnus pondere sententiarum* (*Enarrat. in ps. CIX*). The second psalm of Sunday, *Confitebor tibi*, sings the praises of God because of the mighty deeds He has accomplished in behalf of His people. According to St. Augustine, in this psalm we hear the voice of one who is glad with exceeding great joy—it also *præfiguratur scaturientem corde in amore Dei populum, scilicet corpus Christi ab omni malo liberatum* (*Enarr. in ps. CX*). *Beatus vir* and *Laudate pueri* are exhortations to the praise of God who stoops down to the lowly in order to raise them up to Himself. *In exitu Israel* tells the marvelous story of the deliverance of the people of God from the bondage of Pharaoh. Now we are told that “all things happened to them in figure, and are written for our correction, upon whom the ends of the world have come” (I Cor., x. 11); therefore, this psalm is likewise an image of our translation from spiritual bondage into the liberty of the children of God.

The *Capitulum* is the only vestige now left of the long lessons which were at first read at Vespers: in it we bless God, the Father of our Lord Jesus Christ, the Father also of mercies, and the God of all comfort, who comforteth us in all our trials.

The hymn on the Sundays *per annum* is the first of a series which celebrates the work of the six days of Creation: they are all attributed to St. Gregory the Great. On Sunday we sing the creation of light. There are several excellent metrical translations of the hymn, but we venture to give one in prose, as being a better medium by which to render some of the more difficult lines:

O most excellent Creator of the light,
Who bringest forth the brightness of our days,
And by the birth of a new light
Preparest for the creation of the world:

The morning joined to evening
Thou commandest to be called day:
As dark night descends upon us
Hearken to our tearful prayers.

Lest our soul, weighed down by crime,
Be deprived of the boon of life,
Because it heeds not eternal things,
But is entangled in sin:

Let our supplication knock at heaven's gate,
And carry off the prize of life;
May we avoid all that is hurtful
And purge away our stains!

The verse asks that our prayer may ascend towards heaven like the aromatic clouds of burning incense: *Oratio pure directa de corde fidei, tanquam de ara sancta surgit incensum. Nihil est delectabilius odore Domini: sic oleant omnes qui credunt* (St. Aug., *Enarr. in ps. CXL*).

The climax of Vespers is the *Magnificat*—our Lady's own song of praise and gratitude. St. Benedict made of it one of the chief features of his arrangement for Vespers. This most dear canticle allows us to gaze, as it were, into the limpid depths of Mary's soul. How nobly the gentle singer of Israel tells of the wonders of grace wrought in her by the mighty hand of the Most High. She knows no false humility; she is not blind to her own dignity; when Elizabeth, first among humans, greets her as Mother of God, the spirit of prophecy descends upon the lowly village maiden: "She lifts

her eyes and looks into future ages, and sees every altar, shrine, picture, well; every church and sanctuary where she, the little maid of Nazareth, shall be set up and worshipped and loved, blessed among women, blessed of all times and nations. She hears Gabriel's *Ave* reëchoed a million times daily, age after age, 'to the last syllable of recorded time'; and then on, into eternity, when the *ora pro nobis* shall have been forgotten together with the remembrance of sin and sorrow, and the troubled dream of mortal life; and when Saints and Angels will mingle *Ave, gratia plena* with the harmony of their unending *Tersanctus*. And she hears *Salve Regina* and *Ave, maris Stella, Regina cæli* and the Litany of Loretto, and Bernard's *Memorare*, and the undying rhythm of the Holy Rosary, the Fifteen Mysteries, and the Seven Sorrows—all this she sees and hears when, inspired by the Holy Ghost, she cries: 'Behold from henceforth all generations shall call me blessed'—blessed, not as the primal source, but as the recipient of blessings—'for He that is mighty hath done great things to me, and holy is His Name' " (Tyrrell, "Nova et Vetera," xiv).

The Canticle of our blessed Lady is an essential part of Vespers and is never omitted—not even at the Vespers of the Dead or on the last three days of Holy Week. To take the *Magnificat* out of Vespers would be like the blotting out of the sun in heaven—Mary's hymn is to Vespers what Spring is to the whole year. Nothing is more impressive than the solemn chant of the *Magnificat*, while the priest incenses the altar, which represents Christ, the Son of Mary. Jesus came to us through Mary, and He came at the world's vesper hour, when it was declining and about to be overwhelmed in utter ruin:

Vergente mundi vespere;

so it is only right that we should sing the praises of our Maker in the inspired words of His holy Mother at an hour which marks the close of yet another day. How much the world owes to Mary has been understood even by intelligent outsiders. Ruskin declares that after having examined, neither as adversary nor as friend, the influences of Catholicity for good and evil, he comes to the conclusion that "the worship of the Madonna has been one of the noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character . . .

There has probably not been an innocent cottage home, throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imagined presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women, and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the assured prophecy of the Israelite Maiden: 'He that is mighty hath magnified me, and holy is His Name'."

The Office of Vespers has this peculiarity that, on all days which are not simple ferias, there are two Vespers—the first and second Vespers, as they are called. The reason is simply that, in the mind of the Church, the liturgical day lasts from evening to evening, just as the Jews reckoned their days from nightfall to nightfall. The solemnity begins with the first Vespers of the preceding day: in fact, the first Vespers are the more solemn, so much so that in a cathedral the bishop pontificates normally only at the first Vespers of even the great feasts: at any rate, he is not bound to pontificate at the second Vespers even of Christmas or Easter day. The Antiphon of the *Magnificat* of the second Vespers of great feasts is of remarkable beauty: most frequently it begins with *Hodie*, and is the Church's masterly summing up of the mystery and the spirit of the solemnity.

Thus, for instance, the antiphon of the second Vespers of Christmas is most remarkable both for its form and the melody which accompanies the text:

*Hodie Christus natus est,
Hodie Salvator apparuit:
Hodie in terra canunt Angeli,
Lætantur Archangeli:
Hodie exultant iusti, dicentes:
Gloria in excelsis Deo, Alleluia.*

The Prayer is that of the Mass, except during Lent, when it is the same as the *Oratio super populum*. On ferias during the year the Collect of the preceding Sunday is repeated. St. Gertrude sums up, in her own admirable manner, the sentiments which should fill our hearts at the hour of Vespers: "O Love, when the shadows of evening fall upon my life, deign to shine forth on me as the morning dawn; and, when I lie down in death, give me to draw eternal

life from Thee. When I go forth from this land of exile, lead me up to Thyself, to the marriage supper of the Lamb; bring me to the Bridegroom and true Friend of my soul. Do Thou, O Love eternal, unite me for ever to Him, that none may take me from His divine embrace. O Love, Thou Key of David, open to me then the Holy of Holies. Make me to enter in, that I may without delay behold the God of gods in Sion, even Him whose face my heart pineth to see" (*Exercises of St. Gertrude*, V).

THE TEACHING OF THE EARLY CHURCH ON THE "GRATIA SANITATUM" (I Cor., xii. 9)

By JOSEPH A SPIRITU SANCTO, O.C.D.

A modern writer says: "History shows that the literature of the ante-Nicene period is permeated with a sense of conquest over sickness and moral ills of every kind. . . . The Early Church believed that Jesus had committed to her weapons wherewith to attack and rout evil forces. . . . This was no small part of the secret of the rapid growth of Christianity. Christians seemed to have a special power over various psychological disturbances." Gibbon ("Decline and Fall of the Roman Empire," London, 1830, 188) tries to weaken the force of the argument drawn from frequent miraculous cures during the first centuries of Christianity in proof of its divine character, by saying: "Since every friend to revelation is persuaded of the reality, and every reasonable man is convinced of the cessation of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian Church." Gibbon clearly intends to suggest that, if the power of healing was bestowed upon the Church, it should still be in her possession. But, since experience shows that the Church does not possess that power any longer, he intimates that we may reasonably conclude that those testimonies bearing out the healing power of the early Christians are to be taken *cum grano salis*.

Now it cannot be maintained that the Church openly claims to possess the power of healing; it is true the priest says prayers taken from the *Ritual* over the sick, but as a rule these prayers do not effect miraculous cures. However, to draw from this fact the conclusion that the Church never was possessed of the power of healing, and that the testimonies of the early writers and Fathers of the Church to her having exerted that power in the first centuries of the Christian era are not to be trusted, is contrary to sound logic. For there is another alternative to the effect that the power of healing may have become a dormant or latent power—that is, a power that rests in the Church still and needs only to be brought into activity. This alternative surely suggests itself to every Cath-

olic who has eyes to see "that even outside the Church, mental healing cults are springing up nowadays—cults that reject the Bible and the Christian doctrines; and yet all these cults heal the sick, dissipate various kinds of miseries, afford moral uplift to the depressed, and create an atmosphere of faith, hope and courage." We cannot shut our eyes to the fact that, outside the Church, many extraordinary cures by means of prayer or religious ceremonies are being effected. Therefore, instead of denying or ridiculing those faith-cures, we should try to realize that the power of healing of which St. Paul speaks in I Cor., xii. 9, may after all be revived in some members of the Church. But how to revive and resuscitate it? That is the question.

This question can be satisfactorily answered if we make an investigation into the theology of the time when the gift or charism of healing was not yet wholly extinct. The best and clearest exposition the present writer could find among the early Fathers and writers of the Church on the theory of the gift of healing is that of St. Maximus, Confessor (580-662). This great champion of the Church against the Monothelites has been almost forgotten, though he was for a long time celebrated in the Greek Church as a profound philosopher of the Neo-Platonic school and as a brilliant exponent of mystical theology. Nowadays we find the writings of this Saint mentioned only in works on the history of philosophy; for instance, Uberweg in his famous "History of Philosophy" (I, 347) says that Maximus was "a profound and mystical theologian".

Now this Saint whose works fill volumes XC and XCI of the "Patrologia Græca" of Migne, thoroughly discusses the *gratia sanitatum* (τὰ χαρίσματα ἰαμάτων), and gives us a clear insight into what the Early Church believed and taught of this gift.

I. THE POWER OF HEALING IS NOT AN EXTRAORDINARY GIFT OF GOD

In his book, "Questions and Doubts about Various Passages of Holy Scripture," written at the request of his friend Thalassios, priest and monk (Migne, "P. G.," CX), St. Maximus elucidates in Question 29 the passage in Acts, xxi. 4: "The disciples said to Paul through the Spirit, that he should not go up to Jerusalem";

and he answers the question put to him by Thalassios: "Why did Paul not comply with the Spirit? Why did he go?"

Before giving an explanation of Paul's refusal, Maximus launches out into a discussion of the gifts of the Holy Ghost in general, and it is this discussion that has a bearing on our subject in hand. He says: "The holy prophet Isaias, in his prophecy, says that seven spirits (*πνεύματα*) shall rest upon the Saviour; however, the prophet does not mean that there are seven spirits in God, but he calls the activities (*ἐνέργειαι*) of the one and the same Holy Ghost spirits, because in each activity there is unfailingly and wholly the Holy Ghost at work. And St. Paul calls the various activities of the one Holy Ghost divers charisms (*χαρίσματα*, I Cor., xii. 4), wrought of course by the one Holy Ghost." In the explanatory note to these words, St. Maximus adds: "The Holy Ghost in the activities referred to works in different ways, but it is His whole Being that is active in the different gifts. It is one and the same power of the Holy Ghost that is at work and manifests itself differently in the different charisms." Then Maximus in the main body of his discourse goes on: "However, in every individual the manifestation of the Holy Ghost takes place according to the measure of faith in the subject; every faithful Christian receives the activity of the Holy Ghost, and shares this or that gift according to the measure of his faith and to the subjective disposition of his soul" (*κατὰ τὴν ἀναλογίαν τῆς πίστεως καὶ τῆς ὑποκειμένης αὐτῷ κατὰ ψυχὴν διαθέσεως*).

This passage clearly shows that, in the opinion of St. Maximus, the Holy Ghost produces in the believing soul that spiritual power or gift for which that individual believer is fitted by his natural disposition and by his supernatural faith. Herein he differs from the Scholastics, who regard the seven gifts of the Holy Ghost enumerated by Isaias (xi. 2) as the necessary accompaniment of the infusion of sanctifying grace. But, what is more important still, St. Maximus does not consider the charisms or graces mentioned by St. Paul in I Cor., xii. sqq., to be more extraordinary or less within the ordinary realm of supernatural endowments than the seven spirits or gifts in Isaias. Maximus sums all of them under the heading *ἐνέργειαι* (activities of the Holy Ghost), without distinguishing between ordinary and extraordinary gifts or

charisms. The Holy Ghost is active in every soul, but the effects of His activities vary in accordance with the natural as well as the supernatural disposition of each individual soul, as the effects of the rays of the sun are different in different objects upon which they fall. Thus, as Maximus repeatedly states in his writings, the reason why there is a variety of supernatural gifts or charisms or graces is only because men's disposition or susceptibility varies with each individual. Why one person receives the gift of fear, another the gift of healing, is not owing to the previous intention of the Holy Ghost to bestow the former gift on the one person, the latter on the other, but because the different receptivities of the two persons naturally make the identical activity of the Holy Ghost produce different effects or gifts. The idea that the Holy Ghost arbitrarily, as it were, bestows on this person the gift of wisdom and on that person the charism of healing, according to a pre-arranged scheme, is entirely foreign to the theological system of St. Maximus. Thus, the first result of our investigation into the nature of the gift of healing is that this charism does not lie outside the ordinary activities of the Holy Ghost upon the souls of men; consequently, we cannot say that the charism of healing has been lost in the Church, or that God has withdrawn it from the faithful, unless we absurdly maintain that the Holy Ghost's activity in human souls has ceased altogether.

2. SUBJECTIVE DISPOSITION FOR ACQUIRING THE GIFT OF HEALING

Since there is a diversity of gifts and graces in the supernatural order, and since this diversity is not to be accounted for by assuming a diverse manner of acting upon the human souls on the part of the Holy Ghost, but by the great divergence in the interior dispositions of the recipients of the Holy Ghost's activities, we naturally desire to know what kind of disposition prepares and fits one for receiving the gift of healing.

In Question 59 of Maximus' work referred to above, the Saint once more discusses the activities of the Holy Ghost in the souls of the faithful, and once more lays down the rule that the effects of the Holy Ghost's workings in human souls are differentiated according to the different dispositions of the individuals. Then

Maximus goes on to give an instance; he singles out the gift or power of healing the sick, and states what, in the opinion of the theology of his time, was the particular subjective disposition that will fit a Christian for receiving the gift of healing.

Maximus writes: "The grace of the Holy Ghost does not effect the charisms of healing without natural philanthropy" (*οὐκ ἐνεργεῖ ἰαμάτων χαρίσματα διὰ τῆς κατὰ φύσιν φιλανθρωπίας.*) And in a note to this statement he adds: "The organ (*ὄργανον*) of the charism of healings is natural philanthropy." "As the mind when cleansed of every sensible imagination receives the gift of wisdom, thus he who exercises the natural virtue of love towards his neighbor, that is, thoroughly strips himself of self-love (*φιλαυτία*), receives the charisms of healings."

It may be safely assumed that St. Maximus—or rather the theology of his time—had gained this principle as regards man's disposition for the power of healing from the observation of actual facts; and we may add that it is in keeping with our own experiences in ordinary life. A benevolent person naturally cheers a patient, drives gloominess and melancholy from the sickroom, makes the patient look upon life more trustingly and hopefully, and thus indirectly exercises a healing influence upon him. Of course, St. Maximus does not mean to say that the gift of healing consists in the beneficent influence of charitableness upon the sick; else there would be no room for the power of healing bestowed by the Holy Ghost. The power of healing is a supernatural gift for which the virtue of charitableness is the necessary preparatory disposition.

With certain restrictions, we may compare the gift of healing with the power of administering the Sacraments. With the exception of the Sacrament of Baptism, the administration of the Sacrament presupposes in the minister certain qualifications (e. g., the priesthood). In the same way, the power of healing the sick cannot be obtained unless we qualify ourselves for it by the practice of brotherly love.

There is, however, yet another point of comparison between the Sacraments and the power of healing. The Sacraments produce their effects only on condition that the recipient places no "obex" (obstacle) to their efficacy. Now we find this same principle expressed in St. Maximus' theory on the power of healing.

3. SUBJECTIVE DISPOSITION OF THE PERSON TO BE HEALED

In Question 37, St. Maximus gives a paraphrase of the passage in Acts, xix. 12: "So that even there were brought from his (St. Paul's) body to the sick handkerchiefs and aprons, and the diseases departed from them." He says: "Neither the sanctity of Paul nor the faith of those who were healed, taken singly, was the cause why the skin of Paul's body by means of handkerchiefs and aprons effected the healings, but because the divine grace, distributing itself both upon Paul and the sick, made Paul's sanctity effective in the sick by means of their faith." And in an explanatory note Maximus says: "The faith of those who wished to be cured brought into action the power of the Holy Ghost that was in the Saints. The hidden power of the Holy Ghost became manifested through the faith of the sick, and *vice versa* the hidden faith of the sick was made known to all by means of the power of healing. For the power of healing cannot manifest itself unless the power of those who effect the healing in the Holy Ghost corresponds with or is adapted to the faith of those who are to be healed."

The idea expressed in this passage—namely, that the power of healing must find in the sick person a susceptibility corresponding to that gift to make it effective—may be illustrated by the well-known fact that good music has in certain patients an enormously uplifting effect (namely, in those who have got a taste for music), while other patients who are without a musical taste derive no bodily benefit from music at all.

But, what is of greater importance, this theory of St. Maximus is borne out by a number of incidents recorded in the Gospel narrative. In Mark, vi. 5, we read: "Jesus could not do any miracles there [namely, at Nazareth, His home] because of the people's unbelief." In Matt., ix. 20 sqq., a heathern woman who was troubled with an issue of blood twelve years touched the hem of our Lord's garment and was healed. Our Lord said to her: "Thy faith hath made thee whole." In Luke's narrative of the miracle Christ says: "Somebody hath touched me; for I know that virtue is gone out from me" (Luke, viii. 46). We need not quote more passages from the Gospel to show that Maximus is perfectly right in saying that the faith of those who wished to be cured brought

into action the power of the Holy Ghost that was in the Saints. In the last-mentioned passage the faith of the woman proved to be a power to draw out our Lord's power of healing; it seems as if by means of faith God's own omnipotence is more or less at man's disposal to overrule the mechanical pitilessness of the laws of nature. Thus, according to St. Maximus, faith is not merely a subjective moral disposition which moves God to commiseration to exert His power in behalf of the poor sufferer, but it is a positive force which enables man to draw on God's infinite power. With this explanation of faith seem to agree the words of Christ in Matt., xvii. 19: "If you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence thither and it shall remove." This concept of faith as the power of using God's own power to conquer the laws of nature must have been in the mind of St. Maximus when he says that, according to the measure of our faith, the power of healing will be in our possession, or will have its effect on us in our sickness.

This theory of St. Maximus as to the nature of the gift of healing commends itself to every thinking Christian who wants to find an answer to the puzzling question why this power should have disappeared from the Church, and who feels that it is unscriptural to think that God has arbitrarily withdrawn a gift once possessed by so many Christians. St. Maximus tells him that there is no question of a withdrawal of that gift, but only a question of desuetude into which this power has fallen. If our faith became as lively, as deep as that of the Early Christians, the power of healing would revive, and we should experience that there is still in force a supernatural law that may overrule the laws of nature.

This theory of St. Maximus strongly appeals to the reason of those modern thinkers who cannot reconcile themselves to a Christianity that feeds on the miraculous and delights in it, as Goethe says: "The miracle is the fondled child of the faithful." Modern thought alleges that miracles, instead of proving the evidence of God and the fact of revelation, tend to obscure the ideas about God, because miracles suggest to the mind a kind of arbitrariness and capriciousness in God and thus cause wrong concepts about Him. Even Scholastic theology agrees that we ought not to multiply miraculous interventions of God without grave necessity. Now,

the theory of St. Maximus on the gift of healing eliminates to a great extent the miraculous and extraordinary intervention of God by establishing a law according to which the healing of the sick may be effected. In this theory the gift of healing may outwardly be regarded as an extraordinary and therefore miraculous power, but as a matter of fact it is nothing else but the natural outcome of the development of the supernatural life and the consequence of the ordinary activities of the Holy Ghost in human souls.

4. EXTERNAL VEHICLES FOR THE APPLICATION OF THE GIFT OF HEALING

How are we to fit into the preceding system of the power of healing "the handkerchiefs and aprons" which according to Acts, xix. 12, seem to have played an important part in the application of St. Paul's power of healing the sick? The explanation given by St. Maximus sounds rather strange to the modern ear: "The skin of Paul's body effected the healings by means of the handkerchiefs and aprons." The meaning of this seems to be: The gift of healing possessed by St. Paul was transmitted, like a physical force or electric current, from Paul's skin to the handkerchiefs and aprons that came in touch with his body, and that carried healing to those who applied them to their sick bodies. We may suppose that Maximus was led to adopting this theory by the Gospel narrative (Luke, viii. 40 sqq.), in which we are told that the woman touched the hem of Christ's garments and was healed, and that Jesus said: "I know that virtue is gone out from Me." The way in which Luke presents the application of our Lord's healing power naturally suggested to Maximus the explanation of how by means of St. Paul's handkerchiefs and aprons sick persons obtained healing.

For a Catholic who believes in the physical causality, as it is called, of the Sacraments, the theory as propounded by St. Maximus has nothing preposterous about it. If the visible signs of the Sacraments can be channels or organs for conveying supernatural grace to the soul, the assumption that external things can be made "wires" for the transmission of the power of healing does not lack probability, but may be regarded as a working hypothesis.

And even for those who decry "the magical power of the Sacraments," we may point out an analogy to St. Maximus' theory.

Anybody versed in the literature of modern Spiritualism knows perfectly well that mediums or psychics maintain that, when trying to establish communications with discarnate spirits, they find it very useful for this purpose to get hold of things (for instance, photos), which belonged to the person whom they wish to get a message; because, as the discarnate spirits seem to assert themselves, these familiar things are in a mysterious manner helpful both to the psychic and to the communicating spirit in their efforts to get into touch with each other. Nobody has discovered as yet what part these relics play in establishing communications between our plane and the spirit world; however, there is little doubt but that a hidden law exists in the mysterious concatenation of causes in which the power of healing may be applied by the vehicle of things which are in touch with the owner of the power of healing, and thus become conductors of that spiritual force. It is to be regretted that we have no chances of making observations or experiments as to the influence external objects can exercise in producing healing effects. We seem alas! to have too little faith and too little charity towards others to revive that ancient power that flourished and astounded the heathen world in Early Christianity.

5. THE NATURE OF FAITH REQUIRED FOR THE GIFT OF HEALING THE SICK

In the preceding discussion we found St. Maximus laying a great stress upon faith as a necessary disposition both for the person who heals the sick and for the sick themselves. Naturally, we wish to know what St. Maximus, or rather the theology of his time, taught about the nature of that faith.

Maximus uses the scriptural word *πίστις* to express what we mean by faith or belief. But, whereas with us faith or belief in the doctrines of the Church simply means intellectual assent to those doctrines or an intellectual conviction of their being true, in St. Maximus' writing the term *πίστις* has a far deeper meaning. It is perfectly true that Maximus, in accordance with the theology of his time, uses the word *πίστις* to designate that act of our understanding by which we give assent to God's revelation and hold it as true, but this act of intellectual assent is, according to him, only faith in its initial state, the faith of those who are not regenerated

or justified as yet. Even the worst sinner is able to make this assent of the intellect. And this kind of faith, accordingly, is not brought to perfection by knowing all the articles of faith and their contents and their bearings and their proofs from Scripture and tradition.

Real, perfect faith is an immediate, direct and experimental knowledge of God, or an experimental apprehension of God, where He makes Himself known to us in an unknowable manner. This immediate knowledge is not the result of thinking or studying the articles of faith, but of a divine illumination of the mind, by means of which illumination our intellect comes directly into contact with God, and becomes vividly, enchantingly conscious of God's presence in us. This is true, real, living faith in the theology of Maximus. This is the kind of faith which was praised and recommended by Christ in the heathen centurion and the heathen woman, and for the lack of which Jesus reproaches His disciples when they turned to Him for help during the tempest (Matt., viii. 23-27). If Christ had meant by faith the intellectual assent to revealed doctrines, he could not have blamed His disciples on the occasion referred to, for they were staunch believers in God's revelation and in the Bible; nor would Christ have extolled the centurion's or the heathen woman's faith, since these two pagans most likely had a very poor religious knowledge. Nor can it be maintained that *πίστις* in the passages referred to was used in the sense of trust or reliance in God or in Jesus. For, though we may allow that *πίστις* in those passages (as commonly in Greek) implies the idea of trust and reliance, yet we must remember that these acts rest on a previous knowledge of the Person on whom the trust was reposed. Intuitively and by interior experience, the centurion and the woman knew that through Jesus there worked a good, almighty, merciful God, and this experimental knowledge gave them confidence to turn to Jesus for help. This experimental knowledge of God was the mysterious power which tapped (if one may say so) our Lord's healing force, without the explicit determination of His will in the case of the woman.

This is the kind of faith which is meant by St. Maximus as an indispensable disposition on the part of the healer as well as on the part of the sick. And, by taking faith in this sense as being an

experimental immediate knowledge or consciousness of God through God's illumination, we can explain how it is that even those who are outside the Church can effect "faith-healings." It would be unfair and ridiculous to pronounce all the reports of effective faith-cures as fraud. In this way we cannot get rid of the fact that even non-Catholics may possess such an amount of faith as to be able to make it occasionally an effective means of healing.* It seems that the power of faith which removes sickness does after all not depend upon the amount of articles we believe; otherwise the Catholics of our time should possess the power of healing in a much stronger degree than the early Christians, for we in our times have at least three times as many explicit articles of faith. But, as long as our faith does not move us effectively to the inner experience of God and move us out of the groove of merely intellectual assent to the revealed truth into the immediate experimental knowledge of God, our faith will not move mountains (Mark, xi. 22), nor even fig-trees or mulberry trees (Matt., xxi. 4; Luke, xvii. 6). We must try to get first-hand knowledge of God, not by forming our own intimate ideas, concepts and conclusions about Him, but chiefly by cultivating a sweet and loving knowledge of God.

* According to the *Rocky Mountain News* (Denver, 1895), Francis Schlatter performed thousands of extraordinary cures at Denver, simply by taking the sufferers by their hands.

SOME LETTERS AND COMMENTS

By FRANCIS A. ERNEST

V.

For two whole days I have been hesitating about transcribing the next two letters. They seemed to me at first too pedantic and concerned with things that may have little interest for the ordinary reader, but on second thought I have decided to risk their inclusion in this series of letters. The more I think about them, the more I am becoming convinced of the soundness of the doctrine which the professor is setting forth, and the more I am feeling that there is a message here that needs to be preached and spread.

My dear Mac:—Let me set down today, for your critical comments, my ideas as to the right methods of teaching the Classics. In some schools there seems to be no uniform method and no control or supervision of the professors. First of all, I hold that Latin etymology should be mastered in all its details. I should not be satisfied with anything less than mastery here. The declensions and conjugations and all that belongs to etymology should be drilled into the student minds until they know these things better than anything else they ever learnt in school. A fairly large vocabulary should be acquired at the same time. No attempt should be made to translate classic authors until etymology is mastered and also the essential rules of syntax by much repetition through translating exercises. For the sake of mental training the rules have to be studied and understood, but their practical application is the most important thing for the students. The constant repetition of the rules by practice and the ever-recurring words in the course of the translating exercises will result in the practical understanding and mastery of the rules and in the accumulation of a dynamic vocabulary. Just as a child acquires its working vocabulary, so must the students acquire it by hearing and using the same words over and over again. In this way they get their sport and their colloquial vocabulary, and so they will also get a select and literary vocabulary by frequent and daily use. The technique of any language can and ought to be learnt from a good grammatical guide, but facility in the use of it can be acquired only by the

use of it in speaking and writing. The trouble seems to be that there is too much translating done from Latin into English and hardly any at all from English into Latin. The student perhaps uses a "pony," or at best he looks up a word in his little dictionary to get some sense out of a sentence. He does not get the full meaning of the word, and he is not interested in it. The next time it occurs he may have to look it up again. And he never incorporates it in his working or dynamic vocabulary. A good professor will direct his students and protect them against wasting their energy in this way. He will see to it that every new word, every word occurring for the first time, is properly catalogued and mastered. In due time he will have the English retranslated into the original Latin. Often he will recast the sentences for the sake of testing the intelligence of his students and giving them practice in thinking. In a short time they will thus acquire a considerable vocabulary and retain the use of it. Exercises that have been translated from English into Latin should be repeated rapidly ever so often until the students can translate them at sight without making any mistakes. Short sentences of epigrammatic value and containing moral lessons should be memorized. At first short sentences and later on longer sentences and entire classic passages should be memorized, because they will develop the ear for the Latin, get the tongue used to it, and give the students a feeling for the language. If the professor asks, in the form of Latin questions, for the recitation of such sentences and passages, the students will quickly get used to it and become disabused of the belief that Latin is altogether a dead language and cannot be used conversationally today. I should not have anything memorized until it is fully understood and appreciated. If a Latin sentence is to be committed to memory, it should have been turned inside out and twisted back again so that it may be as clear to the student as his own English. There is some good in memorizing mere sounds, but there is no good reason why mere sounds, even though they be Latin sounds, should be memorized. If there ever was too much memory work in our higher schools, surely today there seems to be entirely too little of it. Like any other faculty the memory is not developed, and suffers, if it is not exercised. If our students came to us with a few hundred lines of Latin poetry perfectly analyzed and under-

stood and deeply engraved on their memories and some great prose passages treated in the same way; and if they were trained to recite these on certain days or at certain times with perfect intonation and emphasis, I am sure they would profit immensely and acquire and retain a knowledge of Latin and a feeling for it which are notoriously rare among us now. To secure such results perhaps more hours would have to be allotted to Latin in the classroom and the time used so economically that none of the hours given to it be wasted. Some professors, I believe, waste as much time as they use. They talk too much, and too little to a definite purpose, and their students get too little chance to exercise their minds and their voice. I have read of professors that deprecated any reform of the class schedule in favor of more Latin hours with the plea that students got tired of Latin as it was, and that more hours would only aggravate a bad condition.

When would I begin with the reading of a Latin classic? Believing in a proper combination of the analytic and synthetic methods, I should not begin with the study of a classic until the third year of Latin. Cæsar is perhaps the best author to begin with. Whatever reading and studying is done, should be done thoroughly. What information I have been able to get from our seminarians supports me in believing that altogether too much ground is covered and that the reading is done hastily and superficially. The matter read should be so fully analyzed and so carefully translated, first into literal and then into idiomatic English, that the student understands the Latin about as well as his own vernacular. Much of it he should actually know by heart after the painstaking exercise of translation. If the professor really knows his business and if his heart is in his work, he will go over the entire ground covered in the author and ask his students questions concerning it. He will dictate the questions in Latin and demand a Latin answer to them in the words of the author, with such modifications and little additions as will intensify the student's interest and develop his faculty of Latin expression. Much and rapid repetition of this matter would result in a complete assimilation of it and make Latin familiar to the students. There are Latin conversation books or guides that are used but little. They lack interest. If this interest in Latin expression were stimulated and cultivated in this manner by

means of the Classics, those guides to Latin conversation might prove of some use to the students, who probably would desire to get certain conversational turns of the Latin which they do not get from their classical reading.

Occasionally I am quoting Latin sentences and telling classical phrases in my class, but my good theologians do not appreciate them. If I say: "Of course you remember this line and see the point of it," they answer with a loud and foolish laugh. They seemingly never studied anything by heart. They hardly know one classical line well enough for apt quotation. They have read enough, but with little profit. Latin is dead for them, and Greek is even more dead. In Latin they make some pretence; in Greek they make none at all. What a pity! To be obliged to read Latin every day of their lives and to be unable to read it with correctness and expression, and to understand little of it, and that imperfectly! If they had read only a few thousand lines from the Classics and mastered them etymologically and syntactically, and if they had memorized a thousand or fifteen hundred lines of such perfectly mastered Latin prose and poetry, they would know Latin. It seems so simple—and it is so simple. A vocabulary is easy to acquire when one is young. The grammar is learnt by the dullest and slowest by much repetition. The rational study of Latin is perhaps as good an intelligence test as the artists in psychological measurements can devise. If a boy cannot learn Latin when this method is used, he was not meant for higher studies, and he may be supposed to have no vocation for the priesthood. He probably has no vocation for anything much above manual labor. If priests select boys on the score of their achievements and conduct in the parochial school, they will surely not fail as far as their intelligence is concerned, if this method is applied in the study of Latin and of Greek. I would have Greek treated almost in the same way as Latin. The conversational part might be omitted or less emphasized, but otherwise I should insist on the painstaking and thorough study of Greek just as much as of Latin. Educationally it is immensely valuable for a priest and also for other professional men, especially for those for whom a facility of correct and adequate expression is a part of their stock in trade. For the priest it is second only to Latin in practical importance. As a matter of mere

utilitarianism, mastery of Latin—and not merely a working knowledge of it—should be insisted on as a *conditio sine quâ non* for admission to the seminary. And yet the cry of despair that I hear the oftenest from seminary professors is: they do not know Latin enough for what they are expected to do. It matters less what else they do not know, but Latin they must know. Yet Latin is a bugbear to many of them. Some of them acquire a working knowledge in the course of their seminary studies, by memorizing mostly, but a large number of them are so deficient in the elements of the language that they are and will remain hopeless cripples in the language of the Church and of the priesthood.

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Since I penned the last few lines I have had an experience that has aroused me considerably. A chance question in class brought me the information that students now-a-days memorize hardly anything except some rules in mathematics and some data which are matter for examination. They memorize no Latin and less Greek. The few lines which they do have to study by heart for some class hour are as quickly forgotten as they were learnt. They were either badly chosen or not understood fully enough to be properly appreciated. What memorizing they did in English was not serious and exact, but merely for class recitation and examinations. I have been wondering why they seem to have so little sense and feeling for English. Now I know. They memorized neither classic prose nor great poetry. This is one great defect in modern education. In fact, this neglect of the memory is a heresy of modern education. It is educational modernism. As a result they plead poor memories. How could it be otherwise? How can such a faculty be made strong and retentive except by exercise? How could it be anything else but poor after having been neglected and even maltreated for so many years? These young men have been dissipating their minds and ruining their memories by much desultory reading—including the movies and the comics! They have done nothing, and the educational system through which they went did nothing to develop and cultivate their memories. They know nothing about mental concentration. They do not know the first principles of memory training. I do not mean the artificial way of developing the memory by any of the systems of mnemotechnics

which are being advertised and sold for much money. Some knowledge of such artificial aids would have its helpful use, but I am here referring to certain natural and primary means for training the memory with which the students should be familiarized during their classical education period. Their teachers should explain to them the working of these natural and primary principles for helping and strengthening the memory. These means ought to be used daily in a practical way, and the professors ought to use the pressure of daily exercises to help their students towards cultivating good memory habits. These same students would be everlastingly grateful to them. Some of my own old professors are unforgettable to me and have a permanent place in my Mementos, because they taught me and all of us some things which were not parts of the prescribed curriculum nor set down in the cold text-books. Correct and helpful ways and means for cultivating good memory habits is not something new to teach, not a separate and distinct branch of study, but it is perhaps a new way to teach what has to be taught and what has been taught inefficiently and with poor results. I have often heard professors complain of their students. I have done so myself. I am doing it now in my letters to you, but I am not really complaining of their non-coöperation with my efforts, but of their inability to get the most out of their present classroom work. I know that the fault is not so much their own as it is somebody else's. They have not had the proper drilling—at least not enough of it. I am, however, complaining of the sad fact that they do not know what they ought to know; that most of them do not know how to get the best results out of their studying efforts; and that they do not have the intellectual curiosity and capacity for assimilation which they ought to have acquired in the years of study before they came to the seminary. For this incapacity and lack of healthy intellectual curiosity I am not blaming them so much as I am blaming their former teachers and the system under which and with which those professors had to work. Yet, with all the imperfections and disabling hindrances of the system, competent professors, it seems to me, could and should have accomplished much more than those did who taught the young men with whom we are dealing here now. Some of them had different professors for Latin, Greek, and English in the same class. In the lower classes English need hardly be

a separate branch, but might be taught in conjunction with Latin and Greek. The same professor ought to teach them always so that he may properly correlate and articulate them. I know very well that English has its own place and a fixed number of hours on the program of studies in all high schools. There are text-books to be studied and credits are given for the work done in them, but, if one professor teaches Latin and Greek and also English, he can teach much English whilst teaching Latin or Greek and *vice versa*.

It is late at night, and I must close this letter for tomorrow morning's mail. I still have something more to say on this subject, but I will await a letter from you before I write again. If I should ever decide to write out my views on this subject for publication, I shall request you to return these letters to me. It is useless for one man to fight against the spirit of the age in education, but one man might give an impetus to the discussion of this problem. If I could convince myself that there is any hope for accomplishing an educational reformation as far as the teaching of the Classics is concerned in our pre-seminary schools, I should be willing to sacrifice my love of retirement and to expose myself to the bitter attacks which are the portion of all reformers. The best and quickest results could be achieved if one were made the absolute dictator of a preparatory school. Do please help me with your prayers first and then also with your prudent counsel. . . .

THE PRIEST AND BOY-LEADERSHIP

By W. L. MURRAY

Our age is preëminently one of ceaseless activity, which ever calls for strenuous efforts to cope successfully with the complexities of modern life. That a true and straight course may be steered through a maze of fads and fancies, one must constantly bring into action the safe principles that are grounded upon the truths of divine faith. Frequently the pastor of souls has brought home to him a lack of stability of character amongst his flock—a want which is difficult to supply in the older generation, but which may and should be filled in the young.

The problem of boy-leadership is one which looms large today in the estimation of all educators. Hence priests should be keenly alive to the great importance of this movement. The multiplicity of foreseen and unforeseen exigencies in modern life makes the need of developing sterling and stalwart characters an imperative one.

Three great and powerful agencies were destined by Almighty God to inculcate the principles and hold up the ideals whereby man might work out his temporal and his eternal destiny: the Church, the home, and the school. Of course, we realize that firm belief in the dogmas of the Church and conduct based on that belief, together with the ministrations of the clergy, form the very basis on which the home and the school are established in a Catholic community. Nevertheless, each of these agencies functions separately in its own sphere, endeavoring to turn into desirable actualities the latent ability of every youngster committed to its care. It is also true, however, that these potentialities in the boy may be easily deflected from good towards evil or directed from evil towards good, according as the process of their development is undertaken under baneful or wholesome influences.

Today it is generally conceded that one of these great agencies—the home—fails unfortunately to function as it should. One of the essential elements of the home—parental authority—is not now considered a sacred thing, and, as a consequence, its influence on the character of the child is greatly diminished. But we are not concerned in this article with the lack of wholesome authority in the

home except to suggest that a guarantee of its future restoration will be found in the assiduous moral culture of the boy of today, who is the man and father of tomorrow. The Church, on the other hand, assuredly functions, and will cease to function only when the crack of doom shall have sounded. By virtue of her divine mission, she exercises the prerogatives which are capable of developing character strongly and fully. Nevertheless, if she is to sway the heart and the mind of the boy, he must be constantly brought under her benign influence. How this may be happily brought about, we shall deal with later.

The school completes the trinity which is so helpful in equipping the boy to assume an active part in the Church Militant, so that he may secure for himself a place in the Church Triumphant. Because the school claims of the boy's time more than four hours daily during five days of the week, it has, so far as time counts, more facilities to instill moral culture than the Church through her priests, who have only a few hours in the week for Mass, confession and catechism. These are most powerful agencies; yet they often fail to make themselves felt, because the boy does not sufficiently coöperate with God's grace, and does not allow his will to be swayed by them. Too many other harmful influences—alas, more fascinating and alluring—hold him wellnigh enthralled. In order, therefore, to offset the baneful effects of these influences, the entire atmosphere of his early education should be saturated with the things which not only attract and draw him, but are at the same time beneficial to him. By education should be understood not merely

“Reading, ’riting, and ’rithmetic,
Taught to the tune of a hickory stick,”

but the sum total of all the impressions that affect the boy's character for good, whether in the home, in the school, or in society at large. Shakespeare expressed a thought that

“There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.”

Certainly many have missed the *flood tide*; they failed to recognize the propitious moment. Be that as it may for men and for material enterprises, we know that for the formation of character

the *flood time* for youth extends from the twelfth to the eighteenth year. During that period the boy is at his most impressionable age and endowed with strong tendencies to hero-worship. Hence this period should be carefully watched—not only in a negative sense, by excluding from the boy's life whatever may be hurtful to his moral development, but—in a positive way, by surrounding him constantly with the things that will be helpful.

In the ordinary work of the ministry, the average boy is under the eye of his pastor for about two hours during a week's time; for more than twenty-four hours, he works at school; sleep consumes sixty or seventy hours; while the remaining from seventy to eighty hours belong more or less to the youngster to work off his superfluous energy as best he knows how, with or without supervision or advice. The pool-room, the movies, the back alleys, and various other haunts of the "gang," prove only too enticing and attractive. Home life, for too many boys, has come to mean what a railway lunch-counter signifies to the traveler—a place into which he runs to snatch a bite to eat, hurrying off immediately afterwards upon his journey. Now, since parental authority and influence cease to a great extent to be contributing factors in the proper early education of the boy, and since his actual school and church life occupies less than thirty hours out of the one hundred and sixty-eight hours of the week, it is quite evident that, if the boy is to be a credit to the Church and to himself in his later life, it behooves the Church through the pastor to come to his assistance along the most useful lines, so that the many hours of the week that are left to him may not be employed by him to his destruction. The care of souls is the primary duty of the pastor, and here in the youngsters of his parish are souls whose latent powers await the proper stimulus to stir them into desirable actualities. In the large city parishes, the busy pastors and their assistants may secure specialists in boy-leadership, qualified laymen or Christian Brothers, but in small parishes experts in this work are rare, so that, if the boy problem is to be treated systematically, the pastor must undertake the work personally, unless he be blessed with a curate. Whether this work be attempted through a boys' club or through the Boy Scout system, the main principle is the same—that is, to shape the boy's character, trim off the rough edges, fill up the voids, and draw out the indi-

vidual good traits, which will constitute the chief supports of his wellbeing in later years. Such assistance is priceless for any youth, but care must be taken to exploit the natural gifts so that nothing forced or artificial may be produced. To accomplish such happy results, close scrutiny of each boy's budding characteristics is made, which means personal contact and frequent association with the lads. In undertaking this work a priest must use tact and discretion so as not to suppress or stifle initiative along right lines. Kindness and patience should be exercised by him to an eminent degree if he wishes to avail himself of the ample opportunities for further moral development which constantly present themselves. Besides these qualifications, the priest must develop in himself a tenacity of purpose that brooks no discouragement. For occasions of discouragement there are aplenty, such as apathy on the part of parents and indifference on the part of some of the boys themselves. But these should not deter the courageous pastor. Above all, a bright spirit of Divine Faith should pervade and permeate his every effort on behalf of his boys.

The objection is sometimes voiced that close contact with the spirit of youth, personal participation in their sports and recreations, intimate companionship with the boys of his parish, is baneful to the authority of a pastor, and tends to weaken the secure confidence which the boys have in him, and which is preëminently necessary to him in his dealings with them. The danger no doubt exists, but it must be resolutely faced by the priest who lives amid such circumstances and environments that, if the boys of his parish be not taken well in hand, the future wellbeing of his parish threatens to be compromised. This very danger ought to be an incentive instead of an hindrance to a priest, who realizes that the salvation of his own soul is bound up with the salvation of the souls of the boys whom the Lord has given into his charge. Our Divine Master's teaching is quite explicit and exacting: "See that you despise not one of these little ones; for I say to you that their angels in Heaven always see the face of my Father who is in Heaven" (Matt., xviii. 10). Better that a mill-stone were hanged about a man's neck, and that he were drowned in the depth of the sea, than that he should place a stumbling-block in the way of any of these little ones (Matt., xviii. 6; Luke, xvii. 1, 2). Would not any neglect of duty on the part of the pastor—neglect to eliminate the stumbling-blocks which

youth finds in its way—be equivalent to the positive placing of obstacles in the path to sanctification and salvation of our growing generation?

However, close supervision and intimate knowledge of a work does not necessarily mean active participation in every phase of that work. The priest may well organize wholesome amusements for the young people, without always actually taking an active part in them himself. In fact, a priest indulging in games with boys, unless he be a real expert and a faultless player, may easily lose prestige by his inability to play a game well. We must bear in mind that the boy's idea of the priest is as of one set apart, an expert in all his undertakings. Should the priest fail him in any respect, even by a want of prowess in the athletic field, he may be disillusioned, and his respect for the pastor consciously or unconsciously diminished. And since the number of really expert exponents of games is small among the clergy, no matter what their attainments in the arena were during college days, we conclude that the priest should not as a rule indulge in athletics with his boys. The prudence exercised in gaining the confidence of the boys in the first instance, must still be used to retain it. The priest's sense of proportion and of the fitness of things, growing out of the realization of his own dignity as a priest, will reduce to a minimum the danger of injurious results to himself from his boy leadership.

Though the priest should not personally indulge in athletics with his boys, he ought as a boy leader to encourage games and amusements. This is the feature of the work that allures the youth to submit himself to leadership. The lad wants "a good time"; and it is in association with organized play that religious and intellectual culture are introduced and promoted. But the religious side of the work must not be unduly stressed. If the boys learn that their club has been formed merely to teach additional catechism, or to afford Father more opportunities of preaching, there will be a marked falling-off of the very lads that need religious training the most. The boys must feel that the club is *their* club—a management of the boys, for the boys, and by the boys; not of the boys, for the boys, but by the pastor. Even in so important an affair as the election of officers, the boys should decide who their leaders shall be. As a rule, they will choose wisely; and, if they some-

times err by placing a "slacker" in office, either the responsibility of office will tend to steady the "slacker," or the lads themselves will soon make the necessary change.

On the whole, the priest undertaking this important work should appear almost as a follower, and yet be the guide; prompting initiative in others, yet striking out a path himself; seemingly a learner, yet teaching; in short, appearing as nothing, yet being all things. In conclusion, let us bring home to ourselves that boy leadership is today of first importance, and that, when circumstances will not allow it to be entrusted to an expert, the parish-priest would do well to equip himself for the work personally. It has the sanction of the highest ecclesiastical authority. Our late Holy Father, Pope Benedict XV, wished "it every success, and gladly bestowed the Apostolic Benediction on all those who further the Catholic extension of the Scout movement under ecclesiastical authorities" (Extract from Cardinal Gasparri's letter to M. J. Slattery, National Catholic War Council, Washington, D. C.).

Boy leadership is a work which, if properly undertaken, and faithfully carried out, will undoubtedly bring forth fruit a hundred-fold. The pastor who undertakes it may be confident not only that it will be beneficial to the youth of his day, but that it will remain, flourish, and bear fruit long after the priestly boy leader has gone to his reward.

DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

The Sacrament of Penance

The Sacrament of Penance is often called a second plank thrown to those who have suffered spiritual shipwreck. Anyone who has even the most superficial knowledge of the conditions of human life is fully aware of the necessity of some means whereby the life of the soul may be restored, for it is given to but a few to retain from birth to death the spotless robe of innocence with which our souls are decked in Baptism.

Hence the infinite goodness of God, which desires "not the death of the sinner, but that he should be converted and live" (Ezech., xxxiii. 11), has contrived means whereby the soul may be plunged again and again into the purifying blood of the spotless Lamb that taketh away the sins of the world, for the Lord our God "is gracious and merciful, patient, rich in mercy, and ready to repent of the evil . . . He will return and forgive and leave a blessing behind Him" (Joel, ii. 13, 14).

I. THE FORGIVENESS OF SINS

To forgive sin is a divine work and privilege; only He who has been offended can pardon the outrage. Since mortal sin is an outrage against the infinite holiness of God, only God can remit whatever offence has been committed against Him.

Our Lord made use of this very point, and its general acceptance by the Jews, to assert and publicly proclaim that He was the Son of God. "Man, thy sins are forgiven thee," He said to him that was sick of the palsy; whereupon "the Pharisees began to think, saying: 'Who is this who speaketh blasphemies? Who can forgive sins but God alone?'" Then, in order to prove His power to forgive sins, and therefore His Godhead as well, by a miracle which could not be explained away, our Lord added: "But that you may know the Son of man hath power on earth to forgive sin (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed and go into thy house" (Luke, v. 20-25).

Our Lord came into the world for the express purpose of destroying sin. "God commendeth His charity towards us: because . . . Christ died for us . . . if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life" (Rom., vi. 8, 10). The death of our Lord is the atonement which He offered to the offended majesty of God in our behalf, an atonement the value whereof exceeds even the greatness of the whole mass of human sin, since the one is necessarily finite, whereas the other is of infinite worth.

But Christ did not merely expiate our sins in His own sacred and sinless Person; He also exercised the power of forgiving sin. Instances of this are numerous in the Sacred Gospels—in fact, whenever He bestowed some physical benefit upon anyone, He unfailingly also healed the infirmities of the soul, as in the instance of the man sick of the palsy.

The work of the Saviour, however, was not brought to a close in the few brief years of His mortal life: it goes on, and must go on, until the end of time, through the ministry of the Church. "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you" (Matt., xxviii. 18, 19). St. Luke adds expressly that "penance and the remission of sins should be preached in His name unto all nations" (Luke, xxiv. 47).

Our Lord, then, bade the Apostles go forth into the world and exercise the mysterious powers which He had conferred upon Peter in particular and upon the Twelve together. To the former He had spoken thus: "I will give thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt., xvi. 19). To the latter He made this promise: "Amen I say to you, whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt., xviii. 18).

Here we have a solemn promise of a future conveyance of absolute spiritual power and authority in the kingdom of God. Now the kingdom of our Lord is not of this world, inasmuch as it is not founded upon flesh and blood, but is made up of the souls of

men. In this spiritual world the Apostles are given all power; it is there that they are to bind and to loose. But the only thing that can fetter and enslave the souls of men, is sin: "Whosoever committeth sin, is the servant (slave) of sin" (John, viii. 34).

Therefore, the power of the Church is over the souls and conscience of men, and is exercised in the act of forgiving sins, in the name and with the authority of Christ Himself. Hence we call it "the power of the keys." A key is the emblem of power and lawful possession. As we are able to open or lock a house when the key is in our possession, so is it given to the Church to open or close the gate of heaven according as she finds the souls of her children ready for pardon, or obstinate in their sins.

With singular appropriateness our Lord instituted the Sacrament of Penance upon the very day of His Resurrection. No doubt the power of forgiving sin had already been bestowed upon the Apostles, at least radically, when our Lord conferred the fullness of His own eternal priesthood upon them at the Last Supper. But, on the evening of the first Easter-day, He solemnly bestowed His Holy Spirit upon them and expressly gave them power to forgive sin: "Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them: and whose sins you shall retain, they are retained" (John, xx. 22, 23).

For how many would Christ's death and resurrection have been in vain, were it not for the spiritual resurrection that takes place in the Sacrament of Penance!

Jesus bestowed upon the Apostles a power conditioned and limited solely by the dispositions of those for whose benefit it is exercised. This power the Church has always exercised, and in it the faithful of all times have ever believed and found it to be a source of peace and comfort for the heart. Happy they who believe in so glorious a power, for what does so blight all joy and happiness as the consciousness of sin? How dark the future, how unbearable the present, if there were no hope of forgiveness—nay, more than a hope, a positive assurance that the burden is taken from off our shoulders, and the certainty that at the very moment when the priest exercises the power of the keys in our behalf, we are truly plunged into the cleansing stream of the Blood of the Lamb which "taketh away the sins of the world"!

The manner in which this Sacrament is administered in the Church is justified and borne out by the words of which our Lord made use: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."

The minister of the Sacrament is invested with a judicial authority: he must use his discretion as to whether he will forgive or retain, loose or bind. But how could he use his discretion without a full and clear knowledge of the matter on which his judgment is to bear? Hence there arises the necessity of what is called *auricular* confession—that is, a complete avowal of all sins, with all such details as may alter their nature.

However painful such an avowal may appear to the pride of man, it is yet based upon our very nature, which always finds relief when it is able to share with another that which weighs down the mind. Hence we say—and the saying is borne out by everyday experience—that sorrow shared with another is lessened by half, and joy is increased when many partake of it.

When Protestants and others would have us believe that the practice of confession, as it is established in the Church, is not *primitive*, we may well refute them by the very simple argument that if the practice were not of divine institution, surely no man, however highly placed, would have dared to command it, or could have succeeded in enforcing it. When a practice so humiliating to human pride—even though it be in some measure comforting to the heart—has secured universal acceptance, then by all the canons of historical criticism we must take it for granted that the practice has been introduced on an authority which none would dare question—that is, a divine authority.

In all that has been said so far, there has only been question of mortal sin, for mortal sin alone interrupts the vital relations that grace establishes between God and the soul, and these relations can only be resumed through the life-giving power of the Sacrament which Jesus Christ has instituted for the help of those who suffer spiritual death after their baptismal regeneration. Every mortal sin must be subjected to the power of the keys—if not actually, then at least in desire and intention—for the Church and her ministers alone have a *direct* power of forgiving sin. Venial sin is not a necessary matter of confession, since it is not a turn-

ing away from God, but merely a slackening of our movement towards Him. Hence any supernatural act, which always implies an effort, a striving after God, corrects that slackness and takes away the guilt of venial sin.

When mortal sin has once been forgiven, its guilt can never revive, even though other sins should be committed. It may, however, be subjected to the keys again and again, for any transgression is always matter for repentance and sorrow, and likewise for repeated pardon. The more often the soul plunges into the purifying Blood of its Saviour, the purer it becomes and the stronger also. Hence we should make ever our own the words of penitent David: "Wash me yet more from my iniquity, and cleanse me from my sin . . . Thou shalt wash me, and I shall be made whiter than snow" (Ps., l. 4, 9).

2. THE NATURE, NECESSITY AND EFFECTS OF CONTRITION

When we speak of Penance, we may have in mind either the Sacrament by which sin is forgiven, or the acts by which the sinner disposes himself for its worthy and valid reception. In the latter sense of the word, penance and repentance are synonymous, and may be defined as an act prompted by the moral virtue of penance.

St. Thomas teaches that penance is a special virtue, one that is a *part* of the virtue of justice. Penance is a virtue inspired by charity, and the truly penitent soul easily passes from the acts of sorrow and repentance to those of purest love; as a matter of fact, only then is penance true repentance when its motive is charity, that is, the love of God as the Supreme Good.

It is a distinct feature of the Christian character that it cultivates a "humble and contrite heart". Some of the most innocent of our Saints have yet been the most penitent. However holy our lives may have been, even should we not be conscious of ever having sinned grievously, we should not thereby be exempt from the duty of practising penance and sorrow for sin, for "if we say that we have no sin, we deceive ourselves and the truth is not in us" (I John, i. 8), since "in many things we all offend" (James, iii. 2). The more abiding the sorrow for any sins we may have committed in the past, the greater our security against future sin.

Contrition is twofold, perfect or imperfect, according to the mo-

tives that inspire it. Contrition is *imperfect* when it is inspired by any motive other than the pure love of God—for example, solely by the fear of punishment or such motive. But even such contrition must be supernatural, or based upon some consideration other than one that is exclusively human and of this world. Thus, that contrition would be wanting in an essential element which would originate from the mere sense of shame at having done something dishonorable, or at having fallen from the standard of good conduct and correctness of life which we had set unto ourselves.

Perfect contrition is sorrow for sin inspired by the thought of God's sovereign goodness and love, which we reject and despise by sin. This contrition is prompted and elicited by the help of charity, for the motive thereof is God the Supreme Good. We can only love God as our supreme supernatural Good, when the soul is stirred by the divinely infused virtue of charity.

The act of contrition is a supernatural act, one that is infinitely beyond the reach of any natural faculty. Yet God, who wills the salvation of all men, never refuses His help and concurrence if the soul but bestir itself. He ever stretches out a helping hand to one that would fain raise himself from out of the slough of sin. But it is always His own goodness and mercy, not the intrinsic effort of man, that works so prodigious a deed, though our concurrence and correspondence are required as a necessary adjunct.

3. THE REVIVAL OF GOOD WORKS

By mortal sin the soul not only loses the supernatural life which it enjoyed through sanctifying grace, but it also forfeits the reward that was due to its good works done under the influence of grace. By every supernatural act that we perform, we not only increase the intensity of our actual supernatural life, but we also acquire a corresponding increase of eternal reward or merit, as it is commonly called.

The design of God in regard to His rational creatures is to fit them for as complete a communion in His own eternal life as lies within the capacity of finite creatures. We are called to partake of God Himself; that is, to behold, know, and enjoy Him directly—not merely His gifts—which, at best, are but shadows of Himself. For so glorious a state we are prepared and adapted by sanctifying

grace in this life, whereas hereafter our soul shall be illumined by a special light, the *light of glory*, which will enable us to fix a steady gaze upon the unveiled majesty of God. The more intense this mysterious light shall be, the more clearly shall we behold God, and as a consequence the greater shall be our eternal happiness. This light will be ours in proportion to our grace and charity at the moment of death.

In this manner we are able to gauge the extent of the disaster that befalls the soul when it commits mortal sin. Not only does it become estranged from God, an object of horror in the eyes of uncreated Holiness, but it forfeits likewise all the supernatural treasures which it may have accumulated during long years of loyal service.

These merits are forfeited to the soul because, by mortal sin, it has rendered itself incapable of that union with God which is the bliss of heaven. These good works, and their acceptance by God, are not cancelled, but the soul is no longer in a state in which it could benefit by them. But when, by repentance and the power of the Sacrament, the soul rises once more to a renewed supernatural life, its merits revive also, or, to speak more exactly, the soul is once more in a state in which it can enjoy the results of its previous good works. If a man is stricken with temporary blindness, he no longer enjoys the sights of this fair earth. The earth has not lost any of its charms, only the unfortunate man is incapable of feasting his eyes upon them. If he recovers his sight, he forthwith enjoys once more what had never been destroyed, but which he had been prevented from contemplating.

In like manner all the virtues and good qualities which adorned the soul, before it fell away from God, are restored to it, yet not necessarily in the same measure and intensity in which it had previously possessed them. This depends upon the greater or lesser intensity with which the will turns away from sin and turns to God. Thus it may well be that many a one rises with more grace and charity than he possessed at the time of his fall. To many a one, sin may be the occasion of a greater fervor in the service of God, so that he may say with the Psalmist: "It is good that Thou hast humbled me." By a painful experience of their own weakness some souls are taught to rely upon divine grace alone.

CASUS MORALIS

Mixed Marriage Dispensation

By E. J. MAHONEY, D.D.

John a parish priest, just previous to marrying a couple whom he believes to be Catholics, is told by the bridegroom that the bride is not really a Catholic, although everybody in the district imagines that she is, since she frequents the services of the Church. The fact was not revealed earlier because a dispensation from "mixed religion" was not granted in the diocese except for the gravest reasons. As there was no time to approach the bishop and everything was prepared for the marriage, John dispensed the impediment, neglecting in the stress of the moment to secure the customary guarantees.

1. Is a "mixed marriage" forbidden merely by ecclesiastical law?
2. Who has the power to grant a dispensation and under what conditions?
3. Was the dispensation in this case validly and licitly granted?
 1. The impediment of "mixed religion" exists between a Catholic and one who, though baptized, does not profess the Catholic faith. It is merely a prohibiting impediment which renders marriage illicit; but, if the non-Catholic is not baptized, there is then present the diriment impediment of "difference of worship" invalidating the marriage altogether (Canons 1060, 1070). In cases where the union presents danger of perversion, by threatening the faith of the Catholic party or of the children who may result from the marriage, the *prohibition is of divine law*. The gift of faith, "without which it is impossible to please God," is the very root of salvation; any action which places this precious thing in jeopardy must be forbidden by divine law: "quod si adsit perversionis periculum conjugis Catholici et prolis, conjugium ipsa lege divina vetatur" (Canon 1060). But it must be noticed that the prohibition, even in these circumstances, does not invalidate the contract. All the other impediments instituted by divine law or natural law (e. g., impotence and previous marriage) are "diriment," because they are concerned with the substance and essential properties of

marriage. If there is no danger of perversion the prohibition of divine law ceases, but the ecclesiastical impediment remains because these marriages are most undesirable on other grounds. The granting of a dispensation by the Church implies: (a) an authoritative decision that the danger of perversion is made sufficiently remote to be non-existent; (b) a relaxation of the ecclesiastical law in an individual.

2. The conditions on which a dispensation is granted take the form of explicit guarantees, normally in writing, to the effect that the non-Catholic will not interfere with the faith of the Catholic, and that *both* parties will bring up the children as Catholic. The pre-Codex authors, and many of the diocesan forms still in use, have a third promise or guarantee, namely that the Catholic will try to secure the conversion of the non-Catholic. The Code, however, enumerates only the first two as "cautions" in Canon 1061, and the next Canon states the third obligation without requiring a promise (still less a written promise) to that effect. If for any reason written promises could not be obtained, the Church could dispense from the impediment, provided that on other grounds the danger of perversion was prudently judged to be removed. But, if the danger or perversion exists, the Church *cannot dispense*, since it is then a matter of divine law. Permission might be given for the priest to assist at such marriages as in Prussia at the beginning of last century, where the civil law ordered the religion of children of mixed marriages to be left to the father in order to prevent the greater evil of their invalidity; but this permission would not be a dispensation from the impediment, and these marriages would always be gravely illicit.

The fount and source of authority in dispensing this and other impediments resides solely in the Holy See (Canon 1040). Before the promulgation of the Code, delegated powers over this and some other impediments were usually granted to Ordinaries. But these faculties were withdrawn, since it was considered that the common law of the Code sufficed for urgent cases. This however was found not to be so, and Ordinaries may now obtain quinquennial faculties including some limited power over this impediment: "*Dispensandi in mixtis nuptiis super impedimento mixtæ religionis vel disparitatis cultus cum clausulis, limitationibus, et instructionibus*

pro casuum et locorum diversitate" (Formula II, 1, 2. Cfr. Irish Ecclesiastical Record, XIX, 552).

In the hour of death this impediment may be dispensed by any priest who is assisting at a marriage in some official capacity (Canons 1044 and 1098), and in the internal sacramental forum by any confessor. The same persons may dispense whenever the impediment is detected just previous to a marriage when it is impossible to approach the Ordinary, but, unlike the dispensation at the "hour of death," only *occult* cases may be dispensed in these circumstances (Canon 1045). A just cause is necessary of course, and any other canonical requirements must be complied with (e. g., Canon 1019 declares that at the hour of death, if no other proofs are obtainable, the parties must swear that they were baptized and not liable to any other impediments). In particular, the usual guarantees required for a dispensation from "mixed religion" must be obtained even in the hour of death; *a fortiori*, they must be given whenever the impediment is discovered when an ordinary marriage is about to take place (Canon 1043). If in these circumstances the dispensation is granted in the internal sacramental forum, a further dispensation for the external forum is necessary, should the impediment which has been dispensed cease to be occult; but if granted for the internal forum, but outside the sacrament of penance, it should be entered in the secret Archives kept for the purpose, and no further dispensation is then necessary (Canon 1047).

3. John is competent to dispense from ecclesiastical impediments in the circumstances of the casus. Even though the Ordinary could be approached by telephone, his faculties may be used (Codex Commission, Nov. 12, 1922). But he acted in a most irregular manner in making no inquiries about the guarantees. In this case either the danger of perversion exists or it does not. If it exists, his dispensation is invalid; the marriage though validly contracted was illicit, and John did wrong to assist at it without first referring it to ecclesiastical authority. If the danger of perversion is judged to be absent in this case, it is then purely a matter of dispensing an ecclesiastical law. Two questions arise: (a) Does the impediment come within the terms of "occult" of Canon 1045, §3? (b) Does the omission of written guarantees render the grant invalid as well as illicit?

(a) The first point touches one of the obscurities in the legislation regarding impediments. Canon 1037 defines an occult impediment as one which cannot be proved in the external forum; on this definition "mixed religion" is public by nature, since it can be easily established and the fact carries with it no disgrace necessarily. But there is complete diversity of opinion among the canonists in discussing the question of "occult" in Canon 1045, §3. We are entitled therefore to invoke Canon 209, and decide the points in a liberal sense until the decision of authority is made known. Although many authors hold the contrary interpretation, the Canon can be used in order to dispense impediments which are *de facto* occult, even though they are by nature public in the sense of Canon 1037; moreover, Canon 1045 does not refer to occult "impediments," but to occult "cases" (Vermeersch-Creusen, "Epitome," II, §353; De Smet, *E. T. L.*, II, 60). Some hold that the confessor in the internal sacramental forum may only dispense from impediments which are occult in nature as well as in fact, but the opposite and more liberal view puts no limitation on the confessor's powers, and is sufficiently probable to be followed.

(b) The grant of a dispensation without the canonical requirements is obviously illicit. It is also invalid, if at least some equivalent to "written" guarantees is not obtained (Capello, "De Sacramentis," III, §233, i). The faculty of Canon 1045 contains no power of dispensing from the guarantees required by ecclesiastical law, and they are even expressly mentioned as necessary in the hour of death (Canon 1043). In this latter case Capello maintains that the grant would be valid on the supposition that the Church would not in these circumstances urge the observance of an ecclesiastical law under pain of nullity (Capello, *ibid.*, §§232 sq.).

John must therefore make good his invalid action by securing the written guarantees and applying for a dispensation through the usual channel. According to Canon 2375 the Catholic party who contracts marriage without a valid dispensation must be excluded from the exercise of legitimate ecclesiastical actions (e. g., office of sponsor Canon 2256) and from the sacramentals.

ANSWERS TO QUESTIONS

AUTHORITY OF THE DIOCESAN "ORDO"

Question: Our *Ordo* for the year 1924 has the following admonition printed at the beginning of the schedule for January 1: "Calendario stare tenetur sacerdos, qui probabilius judicat Calendarium errare; nec potest proprio inhærere iudicio quoad Officium, Missam et colorem paramentorum (Decr. 4031, ad 5)."

The above citation from the Decree is omitted in the 1925 *Ordo*, but we take it to hold for this year as well as last, and not only as regards the Office, Mass and color of vestments but also as to other regulations such as the public announcing of days of fast and abstinence. Our *Ordo* of 1924 had this notation before the Sunday preceding Pentecost: "Cras publicetur jejunium vigiliæ Pentecostes." The 1925 *Ordo* says nothing about the vigil of Pentecost being a day of fast and abstinence. Should the pastor in his announcements of the Sunday preceding Pentecost of this year have announced the Vigil of Pentecost as a day of fast and abstinence, or have said nothing about it? PAROCHUS.

Answer: The quotation from Decree No. 4031 of the *Decreta Authentica* of the Sacred Congregation of Rites is correct, and that Decree is still in force. The meaning of the Decree is that, whenever the diocesan *Ordo* published by authority of the Ordinary is probably (or *probabilius*) wrong but the mistake is not certain, the priest must abide by the directions of the *Ordo*. It does not mean that the priest must follow the *Ordo*, when it is certain that it contains a mistake. The mere silence in the case of the fast and abstinence for the Vigil of Pentecost may be misleading, especially when the notice was always printed in former editions of the *Ordo*, but there is no doubt that the Vigil of Pentecost is a day of fast and abstinence, and it should have been announced though the *Ordo* was silent on the matter.

MASS BEFORE THE BLESSED SACRAMENT EXPOSED

Question: Permit me to reply to the "Answer" given by Father Woywod on page 994 in the June issue of your REVIEW regarding Canon 1274. He says: "It is not very probable that the Code changes the ancient rule that Holy Mass shall not be said at the altar of Exposition." Very well. We may let that pass, although it would be better not to speculate on what the Code does not intend to do, but rather to tell in clear language what the Code actually has done or does say.

We grant that the ancient rule and general rubrics are against Mass being said at the Altar of Exposition, but that does not mean that the ancient rule knows of or allows no exceptions. As a matter of fact, liturgical books and rubricists specifically mention the Feast of Corpus Christi together with its whole octave as an exception to this general rule. The *Cæremoniale Episcoporum* (II, 33, 33)

says: "Solitum est per totam octavam Corporis Christi ponere super altari tabernaculum (ostensorium) cum SS. Sacramento discooperto, dum vespere et officia divina recitantur." Commenting on this rubric of the *Ceremoniale Episcoporum*, Martinucci (II, 34) adds the following: "Servabitur usus cujuscumque ecclesie, exponendi nempe SS. Sacramentum a principio officii, vel in quadam ipsius parte, ac juxta regulam videtur esse, si saltem exponatur in Missa conventuali et in vespers." These quotations are taken from Wapelhorst (ed. nona), 528, n. 326.

Father Woywod goes on to say: "Though the words of Canon 1274 might be translated to say that the public exposition takes place during the Mass, it is apparent that this Canon does not speak of Mass with Exposition, but simply wants to indicate the days on which the exposition of the Blessed Sacrament is permitted." How does the Canon in question read? "Expositio vero publica seu cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis *inter Missarum Sollemnia* et ad Vesperas." If this Canon does not speak of "Mass with Exposition," then all the Latin I have learned during my nine years in College does not mean anything. How will Father Woywod translate this Canon, please? I certainly am anxious to learn what he is able to "make" of the language of this Canon.

A READER.

Answer: There is no need to become sarcastic in any discussion that aims at truth. My translation of the Canon can be found in "The New Canon Law," published in 1918. A mere translation of the words of the Canon does not settle the point in controversy. The Code says Exposition of the Blessed Sacrament can be held both *during Mass and at vespers*; it does not say that one may celebrate Mass at the altar of exposition. If a church is entitled to have exposition during Mass, it is not necessarily entitled to have the Mass at the altar of exposition, unless there is no other altar in the church at which Mass can be said.

FACULTY OF PASTORS AND MISSIONARIES TO ABSOLVE FROM DIOCESAN RESERVED CASES

Question: Over what reserved sins have pastors power to absolve during the Easter season and missionaries during the time of a mission? *A* claims that they can absolve from all cases reserved to the bishop either by himself or by law, and *A* bases his opinion on what Father Woywod says in his commentary on the New Code where in paragraph 742 he uses the words: "Pastors have the faculty to absolve from the bishop's reserved cases, no matter in what manner they are reserved." *B* claims they can absolve only from cases the bishop reserves to himself, and he bases his opinion on Father Augustine's Commentary, IV, 333: "They cannot touch cases reserved by law, such as Canons 2319, 2343, 2350."

SACERDOS.

Answer: Those cases only are properly speaking diocesan reserved cases which the local Ordinary reserves to himself in virtue of his ordinary jurisdiction over the diocese. The cases reserved to

the Ordinary by the common law (*e. g.*, procuring of abortion, marriage before a non-Catholic minister of religion) are not diocesan reservations, but papal cases. Canon 899 which grants faculties to the pastors during the Easter season and to missionaries during the mission to absolve from cases which the Ordinaries have in any manner reserved to themselves, has reference only to diocesan reserved cases. The clause, "*quoquo modo sibi Ordinarii reservaverint*," means that the pastors and missionaries can absolve from diocesan reservations whether they are reserved sins or reserved censures, or have any other features of reservation attached. The Commentaries on the Code to which we have had access interpret the faculties of Canon 899 as extending only to diocesan reserved cases, strictly so called.

MARRIAGE WITNESSED BY PRIEST OF TERRITORIAL PARISH IN THE CHURCH OF A LANGUAGE PARISH

Question: *A* is the district parish in a town. *B* is a national parish. In a marriage which is to be celebrated the man belongs to parish *A*, the woman to parish *B*. Before the marriage is contracted, the pastor of *B* dies. The house-keeper on the eve of the marriage calls the assistant priest of parish *A* to witness the marriage. This assistant has no positive and direct delegation from the bishop. The assistant actually officiates in the church of parish *B*. Is the marriage valid? Although the priests of parish *A* have general jurisdiction in all and every part of the territory, have they the right to enter the sanctuary of parish *B* and officiate without delegation? Is not at least the church edifice of a national parish considered exempt?

PAROCHUS NOVUS.

Answer: The jurisdiction of the priests of parish *A* admittedly embraces the entire territory of the town inclusive of the language parish. Consequently, they can witness marriages in every place within the territorial boundaries of the parish in so far as the validity of the marriage is concerned. If the case had been reversed, supposing that there was only one priest in the territorial parish *A* who suddenly became ill or died, the pastor of the language parish *B* might have married the couple in the church of parish *A*, for the jurisdiction of the pastor of the language parish has no limits, the entire town being his territory. If neither party belonged to the language parish, it is not certain whether the pastor of this parish can validly assist at the marriage in his own church or in any part of the territory which he holds in common with the territorial pastor. The commentators of the Code are about evenly divided, some

maintaining that the pastor of a language parish can validly marry (in his church or any other part of the territory over which his parishioners are scattered) persons of whom neither belongs to the nationals under his charge; others hold that the marriage is invalid, if neither party belongs to the language parish.

It need not be stated here that, apart from an emergency like the one mentioned by our correspondent, no priest has a right to enter another church without the permission of its rector to hold any liturgical functions in that church.

EJACULATION, "ST. JOSEPH, FRIEND OF THE SACRED HEART, PRAY FOR US"

Question: Is the above ejaculation forbidden? If not, is it still indulgenced, even though it is not found in the latest edition of *The Raccolta*? The question is asked because this ejaculation is frequently found on Memorial Cards for the Dead.

His Holiness, Pope Pius IX, by an autographed Rescript, dated June 2, 1874, granted to all the faithful who shall make the following ejaculation, "St. Joseph, friend of the Sacred Heart, pray for us," with a contrite heart and sincere devotion, an indulgence of one hundred days, once a day. This indulgence is recorded in *The New Raccolta* published at Woodstock College, Maryland, in the year 1886, by order of His Holiness, Pope Leo XIII, which *Raccolta* was declared authentic by the Sacred Congregation of Indulgences, by Decree dated June 3, 1887.

This ejaculation is not found in the new edition of *The Raccolta*, published in Rome in 1898, and declared authentic by the Sacred Congregation of Indulgences by Decree of July 23, 1898.

However, the following ejaculation, "St. Joseph, model and patron of the lovers of the Sacred Heart of Jesus, pray for us," is found in this latest edition of *The Raccolta*, indulgenced by Pope Leo XIII, December 19, 1891, with the same indulgence (*i. e.*, one hundred days once a day). It would seem that this ejaculation has been substituted for the former, which apparently has been recalled. I remember distinctly reading in some theological review a few years ago that the Sacred Congregation was asked if this ejaculation—"St. Joseph, friend of the Sacred Heart, pray for us"—was approved, and the answer was in the negative, and the other ejaculation—"St. Joseph, model and patron of the lovers of the Sacred Heart of Jesus, pray for us"—was recommended to be used in its stead. Where in the *Acta Sanctæ Sedis*, or in any other publication can a record of this question and answer be found?

SACERDOS.

Answer: A Decree of the Sacred Roman Inquisition, May 4, 1892, states that the cult of St. Joseph under the title "Friend of the Sacred Heart" was carefully examined, that the Cardinals of the said Congregation decided that the title is not to be admitted, and that it is not in future to be used in any Decrees, Rescripts, etc.

Our correspondent makes reference to the practice of reprinting

certain short indulgenced prayers on memorial cards for the dead. Canon 1388 demands that all books, leaflets, etc., which reprint indulgences should not be issued without the permission of the local Ordinary. The evident purpose is to guard against the publication of fictitious indulgences and to insure a faithful reprint from authorized sources. Vermeersch-Creusen (*Epitome*, II, n. 726) is of the opinion that these cards do not come under the "*folia indulgentiarum*" of Canon 1388. The common practice seems to follow that opinion. In any case, great care must be taken to go to authentic sources (like *The Raccolta*) for the reprinting of these ejaculations and other short indulgenced prayers usually printed on those cards.

WHEN MAY PROMISES IN MARRIAGE OF CATHOLIC AND NON-CATHOLIC BE MADE ORALLY?

Question: Canon 1061 speaking of the dispensation from the impediment of mixed marriage, and the same applies also to marriages between Catholics and unbaptized persons (cfr. Canon 1071), rules that the guarantees or promises are "regulariter" to be made in writing. When are they permitted to be given orally?
SACERDOS.

Answer: The law demands that the promises be made in writing, and that form is to be the ordinary manner in which the promises are to be accepted. As there may be circumstances in which the non-Catholic refuses to make a written promise and yet his oral promise may be sincere, or the civil law perhaps forbids the parties to make any promises about the Catholic education of the children and therefore the parties may be afraid to give a written promise for fear that the paper might fall into the hands of the civil authorities and they be prosecuted, the Code does not absolutely insist on written promises. The local Ordinary alone has the right to decide when he will accept an oral promise as sufficient, and the pastor can at most explain the circumstances to the bishop. The Holy See has warned the bishops, specially in the Decree of the Holy Office, December 10, 1902 (*Collectanea de Prop. Fide*, II, n. 2155) not to accept easily an oral promise, but to demand it in writing.

WHEN MAY HOLY COMMUNION BE ADMINISTERED IN THE FORM OF THE HOLY VIATICUM?

Question: Would you kindly answer my questions concerning a real case and suggested by some answers published by the "Theologisch-Praktische Quartalschrift" (Linz, 1925, LVIII), which you cite sometimes.

At a convent of cloistered nuns there is an old nun ninety-one years of age who receives Holy Communion *daily*. The chaplain who administers it thinks she has either a privilege freeing her from the obligation of the *jejunium naturale* or is actually fasting; later on he learns she is not fasting nor has a privilege dispensing her from the fast, but for two years she has been receiving Holy Communion as Viaticum, because her confessor thinks her age and a weak heart are sufficient reasons for applying Canon 864, § 3. This is the case. Now, a similar case is discussed in the REVIEW mentioned above and such a solution is called simply "lax and untenable" (p. 124). My questions are:

1. Is the view of the confessor correct?
2. If not, can it be called "lax and untenable" as in the case referred to in the REVIEW?
3. Supposing his solution be right, has the chaplain who is not the *minister ordinarius* in the present case (according to Canon 866, § 3) to use the ordinary form "Corpus D. N. J. C. custodiat animam tuam, etc.," as it is suggested by the same REVIEW, p. 366, case V?

CAPPELLANUS.

Answer: The Code allows reception of Holy Communion (cfr. Canon 858) at most twice a week by persons who have been sick for a month, and who cannot without great difficulty keep the natural fast from midnight. The commentators of the Code are quite unanimous that the sickness need not be such as to confine the person to his bed ill day and night, but it must be an illness which would make it impossible or very difficult for the ailing person to receive Holy Communion during his illness unless he be permitted to take medicine or some liquid food. Under Canon 858 the nun could have received Holy Communion not more than twice a week without fasting. In order to make it possible for her to receive daily without keeping the fast the confessor wants to apply Canon 864, which concedes that, while the danger of death lasts, a patient may receive repeatedly on successive days Holy Communion in the form of the Viaticum. The Code states nothing new concerning the danger of death. How long one and the same danger of death may last, has to be judged from the opinions of authors who discuss this question in connection with the repetition of the Sacrament of Extreme Unction. As is well known, the rule of the Church is that Extreme Unction may not be repeated during one and the same danger of death. It may be difficult to determine with precision how long one crisis lasts, when the danger point is passed and when a new crisis sets in. As far as we know, authors generally are of the opinion that the danger of death is not considered to last over a month, for the proximate danger is to be considered, not the general danger of death which in some illnesses lasts for several years.

In conclusion we would say that the nun who was habitually ailing could not receive Holy Communion in the form of the Viaticum each day for those two years. She may have had several crises, when her end seemed to be approaching, and, while the proximate danger lasts, she certainly could receive Holy Communion each day without keeping the fast. But, when the crisis is passed, she must abide by and be satisfied with the concession of Canon 858, which allows sick persons who have been ailing for a month or more to receive twice a week at most without keeping the fast. The formula employed in giving Holy Communion in the form of the Viaticum is not of very great importance in the question under discussion. When Holy Communion is given to persons in danger of death, or while the crisis lasts; it is called the Viaticum, and should be administered with the proper form of the Viaticum, while devotional Communion of the sick is administered under the ordinary form used by the priest when distributing Holy Communion in church. In any case, it cannot be considered a serious violation of the rubrics to use the ordinary form in administering the Holy Viaticum.

STANISLAUS WOYWOD, O.F.M., LL.B.

ROMAN DOCUMENTS FOR THE MONTH

SEMI-PUBLIC CONSISTORY ON THE CANONIZATION OF SIX BLESSED SERVANTS OF GOD

The Holy Father had summoned the Cardinals and a great number of Patriarchs, Archbishops and Bishops to receive their vote on the canonization of Blessed Peter Canisius, of the Society of Jesus, Blessed John Eudes, Blessed John Baptist Vianney (popularly known as the Curé of Ars), Blessed Mary Magdalene Postel (foundress of the Institute of the Sisters of Christian Schools), Blessed Magdalene Sophie Barat (foundress of the Society of Sisters of the Sacred Heart), and Blessed Teresa of the Infant Jesus (of the Excalced Carmelite nuns). After the assembled prelates had voted in favor of the canonization, the Holy Father assigned May 17 for the solemn ceremonies of the canonization of Blessed Teresa of the Infant Jesus in the Basilica of St. Peter, May 21 for the canonization of Blessed Peter Canisius, May 24 for the canonization of Blessed Mary Magdalene Postel and Blessed Magdalene Sophie Barat, May 31 for the canonization of Blessed John Eudes and Blessed John Baptist Vianney (Consistory, April 22, 1925; *Acta Ap. Sedis*, XVII, 169).

ERECTION OF THE DIOCESE OF RALEIGH, NORTH CAROLINA

The Vicariate Apostolic of North Carolina is to be raised to the dignity of a bishopric with the episcopal see in the city of Raleigh, and the parochial church of the Sacred Heart in the same city is to be the cathedral church of the diocese. The bishopric is to belong to the ecclesiastical province of Baltimore. Until the new bishop takes possession of his see, the Archbishop of Baltimore, Most Rev. Michael Joseph Curley, has the rights and duties of Apostolic administrator of the new diocese (Apostolic Constitution, December 12, 1924; *Acta Ap. Sedis*, XVII, 171).

NEW PREFECTURE APOSTOLIC IN CHINA FOR THE PASSIONIST FATHERS

A part of the territory belonging to the Vicariate Apostolic of Changteh, North Hunan, in China, is separated and erected into a

new Prefecture Apostolic to be known under the name of Prefecture of Shenchow. The Passionist Fathers are to have charge of the new prefecture (Letters Apostolic, March 13, 1925; *Acta Ap. Sedis*, XVII, 175).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of August

FOURTEENTH SUNDAY AFTER PENTECOST

Salvation

By FRANCIS J. SPELLMAN, S.T.D.

"Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you" (Matt., vi. 33).

SYNOPSIS: I. Importance of Salvation.

II. Element of Time.

III. Conclusion.

IMPORTANCE OF SALVATION

The closing sentence of today's Gospel emphasizes the paramount importance of salvation. The Master does not say that it is forbidden to seek temporal advantages, but He does remind us that the first thing for which we should seek is the kingdom of God. Christ does not tell us that we may not strive to be successful in various spheres of human endeavor, but Christ does stress the necessity of subordinating and even of rejecting worldly considerations when the question of right is involved.

St. Philip Neri used to say that he who does not seek the salvation of his soul above all other things is a fool. And most appropriately did Francis Xavier, meditating on this point, observe that in this world there is but one good and one evil. The former consists in saving one's soul, and the latter in losing it.

The kingdom of God is heaven, the goal of our earthly pilgrimage, and this is what we should seek first. It is the "pearl of great price," for which the merchant sacrificed all his possessions. It is "like unto a treasure" which we cannot lose and be happy. It is the one thing that is necessary.

From certain viewpoints it may seem desirable to possess some wealth and to wield a degree of power and of influence. But these things are by no means essential. If we succeed in saving our souls, we have won the victory, even though we may be failures in the

estimation of a cynical world. And, on the other hand, if we are unfortunate enough to lose our souls, we shall receive but scant consolation in recalling the past enjoyment of wealth and of honors.

ELEMENT OF TIME

Time and all that is connected with time is transient. Everyday experience teaches that the eye is not satisfied by seeing nor the ear by hearing. The miser is not satisfied by hoarding, nor is the sinner satisfied by sinning. In the language of St. Paul, they who use the world will find out some day to their sorrow that divine forbearance has been exhausted, and that the world is "as if they used it not."

Time is uncertain, and therefore we should brook no delay in beginning our search for the kingdom of God. If the tempter tells us that we may begin tomorrow, let us answer him with St. Augustine: "If tomorrow, why not today? Tomorrow may be too late."

When Moses counted the people in the desert, they numbered six hundred thousand. When he counted them again after the lapse of thirty-seven years, he found about the same number, but of those counted the second time only two remained who had been included in the first tabulation.

Christ, Who promises today to penitents, has not promised tomorrow to sinners. Therefore, now is the "acceptable time, now is the day of salvation." Therefore should we begin immediately to seek God's kingdom. For with the passing of the years our eyesight dims and blurs. If we are wicked now, time tends to fix us in our wickedness. Our wills weaken, our hearts harden, and we who a short time back trembled at the possibility of sinning, blushed at the very thought of it, and scorned those who indulged in it, become gradually quite reconciled. Sin becomes easy for us. And it becomes increasingly hard to be good.

CONCLUSION

It is, therefore, certainly most dangerous to delay, for "the kingdom of God" is at hand and we must begin our search for it at once. Thus shall we fulfill our eternal destiny. Thus shall we observe the first and greatest commandment. Thus shall we love

God and serve Him with all our hearts. Thus shall we be happy with Him in this life and in the life that is to come.

By seeking first "the kingdom of God and His justice," we become friends of Jesus Christ, for He has said: "You are My friends if you do the things I command." We shall be wise with the wisdom of the saints; we shall be holy with their holiness, and we shall be happy with their happiness. This is the sublime science of salvation.

"We are standing here," says St. Ambrose, "between two eternities; we cannot but fall into the one or the other." With God's help, we shall seek Heaven. And the crooked ways in our lives will be made straight and the rough ways smooth, and we, too, shall see "the salvation of God".

FIFTEENTH SUNDAY AFTER PENTECOST

What Harvest Shall We Reap?

By RICHARD COOKSON

"He that soweth in the flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting" (Gal., vi. 8).

SYNOPSIS: *We must all die, and we shall then reap what we have sown.*

I. *Although death is plainly inevitable, almost everyone refuses to face this fact squarely in his own case.*

II. *Thus, death comes almost always unexpectedly.*

III. *Now is the acceptable time for preparation.*

Today's Epistle and Gospel has a message of personal significance for all of us, for it reminds us of the clear and obvious fact that we also must cross the portals of death. This is a truth which is so indisputable and so painfully trite that we are apt to treat it with the same disregard as we do all other commonplace occurrences, and it is precisely because we, my Brethren, are so prone to ignore and forget this all-important truth that I propose to put it before you today as the theme for distinct and definite meditation. It is well that we should sometimes pause to consider what is so common, so obvious, and so unavoidable. If I were to ask you when do you expect to die, you would be rather surprised at such an unreal question. But, if you were to state your candid feelings, you would reply: "*Not now.*" Whatever be your age,

your state of health, your general disposition, your pursuits and daily round of occupations, and your environment, there would be some plan unfinished, some project not materialized, some ambition not attained, some desire unsatisfied or some item or other which claims your attention. All or any of these will incline you to think that now at all events death would be untimely, and, since it would be inopportune, you doubtless seek to persuade yourselves that it has no immediate concern for you. Thus, the undesirableness of death has the habit and the effect of leading people to imagine that they are not always under its universal sway, and so they ostracize completely such an unpleasant topic, assuring themselves that it is best relegated to some future date. But, if we were to summon up some of those who have passed through the valley of death, and ask them if they had expected to die when they actually did, we should no doubt be told in most cases that they were of the same opinion as those people today who feel that they will die "*not now.*" Ask the man, for instance, who went to a football match the other Saturday, if he expected to die before the game was over, and yet he was carried off the field a corpse. I remember a lad who attended the last Mass one Sunday, and had scarcely got home when he had a violent hemorrhage, and, before the priest could get to him, he was dead. Did this lad think that the Mass which he had just attended would be his last? A priest was summoned to a sick call, and before he reached the dying person, he himself fell down dead in a country lane, and was carried back to the presbytery on a disused door. Did he, I ask, imagine for a single moment that, instead of walking to the dying, he was walking to his own death? An only son and an heir to a huge estate was out shooting, he stumbled, fell, off went the loaded gun in his hand, and in an instant he was dead. Think you, my Brethren, if that unfortunate victim had heard from the pulpit the previous Sunday that some even meet death at their own hands, he would have taken such a warning to himself?

DEATH USUALLY COMES UNEXPECTEDLY

Doubtless, you have all heard of the sudden and tragic death of that notorious anti-Catholic Dutch writer, who, while motoring

to Lourdes, was thrown out of the car, and hurled into a deep ravine below. This able and eminent journalist was on the way to that wonderful, world-famous shrine for the express purpose of securing so-called evidence for an article in some bigoted periodical, the aim of which was to discountenance and cast ridicule and abuse on the miracles, which through Our Lady's intercession were being worked almost daily. I venture to remark that death and its consequences found no place in his thoughts. Supposing some self-appointed prophet had made it his business to foretell the tremendous loss of life at Tokio or Yokohama this last summer, what effect would such a warning have had on those who now have gone through the valley of death? Abbé Suchet was preaching in the Church of St. Germain at Compiègne, and was just reading the text of Ezechiel, "*And now I die,*" when he had a seizure. Death was instantaneous. If there is any one who should realize the approach of death, it is the consumptive, and yet as a rule the victims of this terrible disease are always persuading themselves that they will get better, and they think of anything but the inevitableness of death. Now, my Brethren, can we truthfully say that many of these who have joined the great majority expected to die when they actually did? If they had been asked a few moments before they died whether they felt that death was at hand, most would, I think, have assured us that they felt that at all events "*not now*" was the hour of death. The outcome of these considerations prompts a very personal and most practical question, namely: "*When then do you think you will die?*"

YET ALL REFUSE TO CONSIDER THE PROSPECT OF DEATH

Today, tomorrow, this week, this month, this year? You feel somehow or other that your time is not yet, but, when I ask why, you cannot really answer, but you have some kind of a presentiment that you will not die just now. Besides you are feeling so fit and in the best of health. Now, if this be the case with those who have reached the prime of life, how much more so with the young? The world is all before them. They are full of day-dreams as to the future, and would it not be violently out-of-place if we heard child lips uttering anything about dying, death, the grave, and such-

like kindred subjects? It would be unnatural for children to dwell upon such morbid topics! At any rate one would think that the aged and the infirm should be reflecting about the approach of death, but is such the case? Indeed, if you dared to make a casual remark, much less broach the subject of death in their presence, they would take it as a personal insult, and they would probably tell you that they had never felt better in their lives. Yes, brethren, others may and must die, but not you, for you cling to the notion that whosoever dies, at all events you are sure to live. As most people don't want to die, they endeavor by some process or other to persuade themselves that they won't die. However, my brethren, supposing that one of you were about to die, supposing in a day or so your earthly sojourn were to come to an end, and if such a hypothesis were to become a reality, would you be ready to die, would you be ready to take your stand at the judgment seat of God and there render a strict account of your past life? It may be that Divine Providence has so ordained that this particular sermon on death should be preached today to remind some one of the fact that he may die this very night. Thus again, I ask, *are you prepared for such an eventuality?* Ah, my Brethren, you are active and eager enough in your business concerns and mundane affairs, you are keen beyond compare when it is a question of the mighty dollar, but how is it with regard to your spiritual interests? Can you with truth and sincerity affirm that your eternal salvation is secure? If here and now the angel of death sounded the trumpet call, would you, one and all, welcome the dread summons, and would you instantly cry out: "Father, into thy Hands I commend my spirit, take me, I am ready."

HOW FEW ARE PREPARED TO DIE NOW

No doubt, some here would be prepared to die now, if such was God's will, but are there not others who would cry out like the Queen, on her deathbed: "*A million for a moment.*" But, alas, my Brethren, a million millions could not buy a moment, when God has called. And why should there be some who would be afraid to die? It is because they are not in the state of grace. They are unfortunately the avowed and open enemies of God. If there be

any here who are unhappily fettered and bound by the shackles of sin, to such, I say, repent at once, and God will forgive.

"Come to me," He says, "all you that labor and are burdened, and I will refresh you." Are there any here now, who are weary of self, of sin, of the world? Oh then go to Christ, and He will give you peace and rest. Flee while there is time from the wrath to come; from the dreadful misery of "the worm that dieth not, and the fire that is not extinguished"—from fear, from torment, from self-reproach, from shame, and everlasting contempt! Avoid the sinner's doom, the fate of the spiritual idler and sluggard! A divine Voice speaks—the Voice of Him, the friend of sinners. Listen to what St. Paul says: "Behold, now is the acceptable time; behold, now is the day of salvation." Yes, Brethren, now it is that you must seek, if you would obtain. Tomorrow, it may be too late to lay hold on eternal life. Time is a treasure of inestimable value. In their conceit and carelessness, men may not understand the value of time, yet how much must the lost, in their prison of despair, think of it and crave for it? Once they had time at their disposal, but, fools that they were, they squandered it. They had their day of grace, and could have made their salvation secure, if only they had so willed. But now it is too late! They cannot enter the palace of the Great King now, and can never quit their dismal dungeon. I beseech you, brethren, to seize the opportunities whilst there is time. Youth, manhood, old age, begin now—today—to use properly the time that God mercifully vouchsafes to you. A distinguished general once arrived on the field of battle just in time to see the troops worsted and in full retreat. He rode up to the unfortunate commander, who, by his bad strategy, had brought defeat where there should have been victory. He drew out his watch, looked at it, and then looked at the setting sun. "*There is time yet,*" he said. He rallied his troops, put himself at their head, and led them to the victory.

Brethren, *there is time yet!* But, oh, hasten ere the day be done.

SIXTEENTH SUNDAY AFTER PENTECOST

The Relations Between Religion and Science

By J. ELLIOT ROSS, C.S.P.

- SYNOPSIS: I. *Supposed conflict between science and religion due to fault on one side or other. Science really often helps our understanding of religious truth. Take the example of radio.*
- II. *Radio offers an analogy with inspiration, as inspiration may be compared to a sort of divine broadcasting picked up by certain inspired men.*
- III. *Radio offers an analogy with the Communion of Saints, as they may be said to pick up our broadcasting.*

The idea of a conflict between science and religion has frequently been exploited, and whole books have been written on the question. It is futile to inquire on which side the fault lies for this misconception—whether on that of over-zealous defenders of traditional views, who falsely scented an attack where none existed, or with imprudent scientists who eagerly seized any weapon possible to deal a blow at what they considered outworn dogmas.

Of course there is always fault on one side or the other, for there is no conflict between true science and true religion. Such a conflict would imply a contradiction in terms, for truth cannot conflict with truth. Indeed, every scientific fact helps us to understand every fact of faith, inasmuch as all truth is connected. And some scientific truths cast considerable light upon what has always been believed by faith. A rather unexpected illustration of this is radio.

A great deal has been said recently about the application of radio to religion. This application is perfectly obvious as offering a means of teaching truth. It is possible in this way to reach millions of listeners, instead of the few hundreds a church building would accommodate. And many non-Catholics who would not think of going to a Catholic church for services, may listen in on Catholic broadcasting. We may well, then, give encouragement to those who are progressive enough to use this modern means of preaching the Gospel to every creature.

But there is another application of radio to religion, though it is not so obvious. And this time it is in the speculative sphere of belief, rather than in the practical field of preaching. For radio

offers certain analogies which make the very foundations of supernatural religion easier to believe. I do not mean, of course, that radio can explain religion and do away with the need of faith. Our religion remains supernatural. Theologians, however, have long recognized that for every supernatural fact there is a certain natural analogy. And that is all I want to claim for radio.

Our whole religion is based upon the fact of God having made a revelation to mankind. Take that away and nothing would remain. Such phrases, indeed, as "the word of God," "the inspiration of the Bible," "the inspired authors," are perfectly familiar to us. And the dogmas expressed by them are the very cornerstones of Christianity. But, while the dogma of inspiration is clear enough in certain ways, we do not know just what the process of inspiration was.

Doubtless that process will always remain mysterious. But here radio comes in to offer an analogy which makes this fundamental idea of supernatural religion more credible. For what do we mean essentially by "inspiration"? Is it not that the inspired author in some way received a message from God, while those around him did not? He picked a message out of the air, as it were, and transcribed it for others. In some measure, he is like a man sitting at a radio instrument with ear-pieces on. No one else in the room can hear anything. The air may be said to be filled with words, but to them it is absolutely empty. This one man, because he has the properly sensitive instruments, hears all. And so, in the religious sphere, the one inspired author, because he is properly attuned with God, hears the message, while grosser mortals hear nothing.

Moreover, one of the future developments of radio may well be directed broadcasting. If that comes, we shall be able to transmit messages in any particular direction we wish, and keep them from spreading out in other directions. Or perhaps we may be able to send messages to certain individuals with specially keyed instruments, while no one else will be able to detect them. And so, by analogy, God may from time to time have directed His messages to a Chosen People, while other races remained outside this influence. Or He may have restricted it even to certain individuals sensitive enough to receive it. And included in the messages they received may have been the command to write down these messages for all others.

While the written message was intended for all, the inspired message was given only to a few individuals.

This ability to pick out of the air, as it were, the messages which God has sent is of the essence of inspiration. And does not the fact that we are constantly doing today something similar with human messages, make it easier to believe in this other field? Has not the advance of science buttressed faith, instead of undermining it?

There is another point, too, on which the marvels of radio offer a certain analogy with faith—the invocation of the Saints. The phrase in the Apostles' Creed, "the Communion of Saints," means the power of communicating our thoughts to the Saints in Heaven, or to the Suffering Souls in Purgatory. Somehow we transmit messages which they pick up. When we ask them to pray for us, they know that we have asked.

A generation ago, this point of Catholic doctrine was a favorite objective for attacks by Protestants. They not only denied the power of the Saints to intercede for us with God, but even denied that the Saints knew of our asking for their prayers. But does not the Catholic position seem easier to believe since we have become so familiar with radio? Today we get messages across thousands of miles of ocean and mountain. Men at the antipodes can hear New York talking.

Besides, some scientists suggest that every human brain is a sort of broadcasting station. Everytime it thinks, it sends out a message upon the air. The reason we don't get these myriad messages, is because we have not the properly sensitive receiving instruments. But the phenomenon of telepathic communication may come about by someone really being sensitive to such radiations from certain other brains. It is very possible that some day instruments may be developed of such sensitiveness that we can multiply telepathic communications almost at will.

Why marvel, then, at those who have sloughed off the weight of this material body being able to get our messages across the abyss of the grave? They are no longer handicapped by the bodily limitations under which we labor. While the senses have disappeared with the body, yet they must possess tremendously more delicate means of obtaining information than any mechanical radio

set we have invented. And if, at times, certain individuals can receive the thoughts broadcasted by others, may we not easily believe that the Saints of heaven can know the thoughts we try to project across the intervening gulf?

Furthermore, it is easy to believe that with the limitations of the body have also disappeared the limitations of attending to one person at a time. We can pick and choose between Havana and Pittsburgh and Chicago, but we can listen to only one at a time. The souls in Heaven can listen to hundreds and thousands at a time, and understand each one.

Of course, I do not offer this comparison with radio as an explanation of Revelation and of the Communion of the Saints. They are supernatural, and will always remain so, no matter what progress science makes. But, nevertheless, the marvels of radio seem to offer a certain analogy to Revelation and the Communion of Saints, which makes it easier to believe the supernatural accomplishment of what we may, with all reverence, call "broadcasting". In this regard, at least, the progress of science has illuminated faith.

And so we may well rest confidently in our Catholic faith. What God has revealed through inspiration, He cannot contradict through nature. Science can never falsify religion. On the contrary, reason working patiently on God's book of the world will gradually interpret God's Book of the Bible more clearly. It will never give us a complete understanding of God, or do away with the necessity of faith. But it will help faith, and give us a better understanding of some of its mysteries.

SEVENTEENTH SUNDAY AFTER PENTECOST

The Divinity of Christ

By M. S. SMITH

"What think you of Christ? Whose son is He?" (Matt., xii. 42).

SYNOPSIS: *"What think you of Christ?" is the test question for all who call themselves Christians.*

- I. Proof of Christ's divinity from the Old Testament.*
- II. Proof from the New Testament.*
- III. Proof from the Unvarying Doctrine of the Church.*

We read in the Sacred Writings that the enemies of Christ fre-

quently plied Him with questions, not with the desire of profiting from His answers, but with the hope of entrapping Him in His words. The High-priests and those immediately connected with them, it is true, never approached Him thus to question: they dared not, as they were aware that He knew how little their lives corresponded with the dignity of their high office. Had He not compared them to whited sepulchres, and had He not bidden the people to hearken to their teachings—inasmuch as they were appointed by God and, though unworthy, held the chair of Moses—but not follow their manner of living? Conscious then of their shortcomings, and fearing Him as greatly as they hated Him, they would not risk approaching Him in public. The only time, indeed, that we read of their questioning Him was in the seclusion of the hall of the High-priest the night before He died; and even there, His stately bearing filled them with confusion, while His answers to their impudent questions inflamed their wrath and caused the anger already burning in their hearts to burst into greater flame, and make them more desirous, if possible, of His death.

They would not approach Him, and yet they must find some way to destroy the faith of the people in Him; for “behold they follow Him and in Him believe.” To dissolve this following, to counteract this belief, they must perforce bring some accusation against Him, must convict Him in His words or confute Him in His actions—must prove that He was a false teacher or that He did not live up to the high standards He advocated.

Now the Scribes assailed Him, again the Pharisees pursued Him, while at other times the Sadducees questioned Him, at times boldly but more often subtly. Listen to the apparently innocent query: “Master, what shall I do to attain eternal life?” Or: “Which is the greatest commandment in the Law?” Or again: “Is it lawful to pay tribute to Ceasar or not?” The question in today’s Gospel was to trap Him in blasphemy, for, if He claimed to be God, He must demand equal adoration. The question regarding the tribute was meant to stir up the people against Him, or call down the wrath of the rulers; for, if He declared the foreign tribute lawful, the people would turn against Him, while its repudiation would draw upon Him the anger of Rome. Meekly He submits to and answers their questions, but then, becoming questioner in turn, asks the

Pharisees gathered together: "What think you of Christ, whose son is He?" When they answer: 'David's,' He said to them: 'How then doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit thou at my right hand until I make Thy enemies Thy footstool? If David then called Him Lord, how is He his son?' And no man was able to answer Him, neither did any man thereafter ask Him any more questions" (Matt., xx. 42-46).

WHAT DOES THE MODERN WORLD THINK OF CHRIST?

"What think you of Christ?" Put that question to the world today, and what answer will you receive? Abashed like the emissaries of the High-priests, will the world remain silent? Or will it not rather give the varying opinions it has formed, and indeed seems continually forming regarding Him? Surely, you say, there is but one answer that can be given to this query by a world that styles itself Christian. Ever since that name "Christian" was given to the followers of the meek Nazarene at Antioch when His doctrine was first proclaimed there by the Apostles, it has been a title of honor to all who bore it. "What think you of Christ; whose Son is He?" To this question, the Christian can give but one answer, can indeed but repeat the words of Peter: "Thou art Christ, the Son of the Living God."

But is Christ "the Son of the Living God" for all who claim the title of Christians? Walk through the teeming streets of town or city; go into the busy marts of trade; pass through the shop where the skilled mechanic plies his tools; enter the counting-house or office; nay, pass through the door that leads to the sanctity of the home, and you will only too often hear the hallowed name of Jesus Christ invoked without reverence—nay, lisped as an expletive by children who are scarcely able to enunciate it. To many only an exclamation, to others but vaguely known, but, sorrowful to relate, all too many of those who thoughtlessly use it, understand indeed its meaning, but refuse to proclaim with Peter that Christ is "the Son of the Living God."

Put the question to many of the professors in the halls of learning, to the occupants of many so-called Christian pulpits, who were sent from these halls to teach the people, and will you receive the answer so emphatically spoken at Caesarea Philippi? If there be any

one Christian tenet that can be called *fundamental*, it is the dogma proclaiming *the divinity of Christ*. You may speak of Him as a profound Teacher, the most wonderful the world has ever known; you may laud His life as a model that all should follow, inasmuch as it was one of preëminent sanctity; you may recall His miraculous power, and extol His compassion for poor suffering humanity; you may, in fine, attribute to Him every virtue that man should cultivate and practise; yet, if you are not prepared to proclaim that He is the Son of God, the Second Person of the Blessed Trinity Incarnate, co-equal with the Father and the Holy Ghost, you proclaim Him the greatest imposter the world has ever known. Because if there was one thing more than another on which He demanded belief—if there was one thing He asserted with unmistakable conviction—it was that He and the Father were one—that He shared in the divinity of God.

THE OLD TESTAMENT PROCLAIMS CHRIST'S DIVINITY

To prove the divinity of Christ we might cite numerous sayings of the holy men of old, who spoke in prophetic vein of the Promised One. The inspired David places in the mouth of Jehovah these prophetic words regarding the future Messiah: "Thou art my Son, this day (the day of eternity) have I begotten Thee" (Ps., ii. 7). In the Song of Solomon we read: "He . . . calleth himself the Son of God" (Wis., ii. 13); and again (ii. 16): "He glorieth that he hath God for His Father."

THE NEW TESTAMENT PROCLAIMS IT EXPLICITLY

If, however, the writers of the Old Testament spoke in a manner more or less vague, those of the New Testament give us explicit accounts of the life and personality of the Redeemer. Listen to the testimony recorded by Luke—the testimony, not of a man, but of an Angel from on high: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God" (Luke, i. 35). Hence, Elizabeth, illumined from above, exclaimed in anticipation and wonder: "Whence is this to me that the mother of my Lord should come to me?" (Luke,

i. 43). The Precursor, still in his mother's womb, recognized his Master, and communicated the joyful tiding to her; for Elizabeth too "was filled with the Holy Ghost." Add the testimony of that other Angelic messenger who was sent to quiet the fears of the just-minded yet perturbed Joseph: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus. For He shall save His people from their sins" (Matt., i. 20-21).

To save from sin is the prerogative of God alone. Sin is an offence against the Infinite; if, then, it is to be taken away by an act of reparation, he who offers the reparation must be of the same nature as the One offended. It is true that offences may be condoned or freely forgiven; but, if proper satisfaction be demanded as strict justice requires, whoso offers that satisfaction, must be on an equality with the one to whom it is tendered. Remember that, while God is infinitely merciful, He is also infinitely just; and, while the one attribute is freely extended to us, the other also must be satisfied. Thus, reason itself tells us that man could not redeem man in the full sense of redemption, nor could an angel, but as St. Paul says, only "His beloved Son, in whom we have redemption, through His Blood" (Ephes., i. 6).

TESTIMONY OF JOHN THE BAPTIST

We need not wonder, then, that John, who had given testimony in his mother's womb, recognized Him as He came to the place where John was baptizing. Seeing Christ approach, John said to his followers: "Behold the Lamb of God, behold Him who taketh away the sins of the world. This is He of whom I said: 'After me there cometh a man who is preferred before me, because he was before me'" (John, i. 29-30). And John might have added that He was before all things, for He was from eternity. The Baptist gives the reason for his belief: "And I knew Him not; but He who sent me to baptize with water, said to me: 'He upon whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost.' And I saw, and I gave testimony that this is the Son of God" (John, i. 33-34). This direct and emphatic proof of the Divinity of Christ rested, as the

narrator says, not on the word of man but on the revelation of that God by whom the Baptist was sent to prepare the way for the One for whose coming Israel had so long sighed.

TESTIMONY OF THE APOSTLES

To this testimony of the Precursor, we may add that given by Peter in the Synagogue of Capharnaum on the day after the feeding of the multitude with the five barley loaves and the few fishes. A most dramatic scene was enacted in that Synagogue. On the preceding day, Christ had given proof of His wonderful power, and, now that men recognized that power, He makes His first promise of feeding, not merely five thousand, but the whole world—feeding the souls of men, not with material bread, but with His Body and Blood. When some of His followers, understanding indeed the promise but knowing not how it could be fulfilled, left Him saying: “This saying is hard, and who can hear it?” He turns to the trembling twelve and says: “Will you also go away?” Speaking for the others, Simon Peter answers: “Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, the son of God” (John, vi. 69-70).

Shortly afterwards, Simon reiterated at Cæsarea Philippi his belief in the Divine Sonship, when in response to the Master's question: “Whom do you (the Apostles) say that I am?” he answered: “Thou art Christ, the Son of the Living God” (Matt., xvi. 16). This profession of faith came not from reason alone, but from the revelation of the Eternal Father, as Christ declared (Matt., xvi. 17).

Like Peter, all the other Apostles believed and testified that He was truly the Son of God. Listen to St. Paul, speaking of Jesus: “Who being in the form of God, thought it not robbery to be equal with God . . . but emptied Himself . . . being made in the likeness of man . . . and humbled Himself, becoming unto death, even the death of the cross” (Phil., ii. 6-8).

Of all the testimony, however, that of St. John is the most convincing. “In the beginning was the *Word*, and the *Word* was with God, and the *Word was God* . . . and the *Word* was made flesh and dwelt among us” (John, i. 1, 14). The *Word* of whom the

Evangelist writes was Christ "by whom all things were made, and without whom was made nothing that was made" (John, i. 2-3). Creation is the attitude of God alone. Speaking of Himself, Christ declared: "Before Abraham was made, *I am*" (eternal generation). To Philip's request: "Lord show us the Father, and it is enough for us," Christ answered: "Philip, he that seeth Me seeth the Father also. Do you not believe that I am in the Father and the Father in Me?" Thus He mildly rebukes the Disciple, who seemingly had not recognized His equality with the Father. Nay even the devil recognized His participation in the Godhead. "What have I to do with Thee, Jesus, the Son of the Most High God?" said the devil whose name was Legion, as, at the command of Jesus, the evil spirits fled from the tortured man, and entered into the herd of swine as recorded by St. Mark (v. 7 sqq.) Truly does St. John declare that all the Scriptures were written "that you may believe that Jesus is the Christ, the Son of God" (John, xx. 31).

THE CHURCH HAS TAUGHT IT FOR 1,900 YEARS

This belief was enunciated by the True Church in her most ancient creed where, after professing belief in "God the Father Almighty," she also professes belief in "Jesus Christ, His only Son." This profession of faith in the Apostles' Creed is repeated in the Councils from the first (that of Nicæa) down to the last, held in the halls of the Vatican—from the year 325 to 1870. To secure a voice in the various Œcumenical Councils, twenty in all, which were held during these fifteen centuries, the members were compelled to subscribe, not only to the Apostles' but also to the Nicene Creed, which states still more emphatically and explicitly the doctrine of the Divinity of the Son, Jesus Christ. The necessity for this emphatic pronouncement in the first two Councils (Nicæa and Constantinople) arose from the fact that the Divinity of Christ had been denied formally by the followers of Arius.

The Nicene Creed, which is read in the Mass, carries us back to the year 381, when, in a most formal and dogmatic manner, the teaching of the Church from its birth on Pentecost was presented to the world. The reason for the promulgation of the Symbol was that the errors regarding the personality of Christ might be formally confuted; for some had denied His Divinity, while others

had raised questions as to His humanity, especially as to the manner in which the two natures, the Divine and the Human, were united in the one Person. The child of the Church, then, neither doubts nor hesitates in giving answer to the question: "What think you of Christ?" but declares with the faith and confidence that animated Peter at Cæsarea Philippi: "Thou art the Christ, the Son of the living God."

Recent Publications

Panegyrics of the Saints. From the French of Bossuet and Bourdaloue. Edited by Rev. D. O'Mahony, B.D., B.C.L. With an Introduction by Abbot Cabrol, O.S.B., and a foreword by Cardinal Bourne. Price: \$3.25. (B. Herder Book Co., St. Louis.)

English readers will be grateful to Father O'Mahony for making accessible to them some of the great panegyrics of two masters of French literature, and beyond doubt the two greatest pulpit orators in the age of Louis XIV. Of the two, Bossuet was far superior to his rival in force of thought and expression, in originality of conception and viewpoint, and in the depth of his philosophy. He is not merely a preacher, but also an historian, critic, controversialist, exegete, philosopher, and dogmatic and mystical theologian. Bourdaloue, on the other hand, was purely and simply the preacher. Yet even on this point Bossuet yields nothing to him. In the matter of style, he was unable to rise to the level of the "Eagle of Meaux"; nevertheless, he too was a master, had an excellent style of his own, classic, uniform, and well-proportioned. In the book before us, Bossuet is represented by his panegyrics of St. Paul, St. Joseph, St. Benedict, St. Bernard, St. Francis of Assisi, St. Teresa, St. Francis of Sales and St. Thomas of Canterbury; by his funeral oration for Queen Henrietta Marie, his meditations on the Beautitudes, and an exposition of Catholic doctrine. Of Bourdaloue we have the sermon on St. Mary Magdalen and the panegyric of St. Peter. All these discourses are masterpieces, and Bossuet's funeral sermon on Queen Henrietta Maria is one of his finest and most brilliant oratorical efforts. The sermons of Bossuet are not merely biographical or portrait studies of the saints, but rather expositions of principles of ascetic and mystical theology. In extolling the saints he aimed not so much to emphasize their sanctity, but to instruct by their examples. In this respect Father O'Mahony's book contains much useful material for the clergy who have occasion to deliver addresses on the subjects treated.

H. J. S.

Christian Schools and Scholars, or, Sketches of Education from the Christian Era to the Council of Trent. By Mother Frances Raphael, O.S.D. (Augusta Theodosia Drane). New edition, edited by Walter Gumbley, O.P. Price: \$6.00. (Benziger Bros., New York City.)

This work was first published in 1867, and the second edition, which appeared in 1882, was revised by the authoress herself. The

fact that it was the only history of education available in the English language exhausted that edition in a short time, and the work has been out of print ever since. We are, therefore, deeply grateful to Fr. Gumbley for giving us a new edition revised on the basis of sources and materials unavailable for the earlier ones. Reliable and recommendable books on the history of education are few, but among these few "Christian Schools and Scholars" easily holds the first place, not only by reason of its simplicity and gracefulness of style, but especially because of its wealth of historical information. The authoress was a humble religious and an accomplished scholar, and the permanency and prestige, which has been so long accorded her work, renders a lengthy review of it unnecessary today.

Sanctity and Social Service. By J. Elliot Ross, C.S.P., Ph.D. Price: \$1.50. (Devin-Adair Co., New York City.)

This is the third edition of Fr. Ross's excellent book. Emphasizing the necessity of reconciling piety with an active life, the author sets for the lives of five Saints to exemplify the combination of contemplation and good works. They sought God first, and found Him in prayer; then He made known the work He wished them to do for His creatures. They sought "first the Kingdom of Heaven, and all else was added to them." Their lives were successful even as the world views success. Today there is a wide field for social service, but we too, like the Saints, must first found our lives on solid piety. Our faith too must bring forth good works, for "by their fruits you shall know them." There is a solid, salutary lesson in this work for all of us—a lesson that will make us better Christians and better men.

The Art of Contemplation. Translated from the Catalan of Ramón Lull. By E. Allison Peers. (The Macmillan Company, New York City.)

Those who have read the "Book of the Lover and the Beloved"—Mr. Peers' first translation from the prose romance of "Blanquerna," by Blessed Ramon Lull—will gladly welcome his second volume from the same work. Just as in the first book, Lull showed himself to be the devoted "Lover" of God, so in this we see him as the humble hermit contemplating God in His attributes through various mysteries such as the Trinity and the Incarnation, and in prayers, psalms, the Sacraments, virtues and vices.

For many this book will serve as a text acquiring the art of meditating in a new way. However, it will be of little spiritual value to those who are unable to think in the abstract. It is deeply philosophical, as anyone acquainted with the life of this thirteenth-century missionary must expect it to be.

The book abounds in golden passages and beautifully worded prayers which cannot but inspire the intelligent reader to prayer and a deeper love of God. The reader must read little and think much; in fact, he must employ all his mental faculties in order to derive from it the spiritual benefit the author intends. This volume may well be called a little book filled with sufficient rich food for thought to last a lifetime.

The Problem of Evil and Human Destiny. From the German of Rev. Otto Zimmerman, S.J. By Rev. John S. Zybura. Price: 90c. (B. Herder Book Co., St. Louis.)

We have read and studied this little treatise, not letting it out of our hands until we had thumbed every page. To the theologian, to the philosopher, to the college man, and to the working man, this book will appeal. Profound in its simplicity, thorough in its treatment, instructive and elevating, clear and entertaining; this work will hold for hours even the busiest man. Disclosing the perverse and petulant pessimism of the present day, the work explains and accounts clearly for the evil that surrounds us on all sides in this world of ours. The author's thesis is that "evil is an indispensable condition for certain benefits and blessings of the present world plan, and our world would be less good if it were less evil." He establishes this thesis admirably. In pure, simple and clear language, this priceless work tells us of the goodness of God and also the goodness of this apparently sinful world in which we live. Lifted above ourselves by means of this providential little treatise, we see more clearly the goodness of Our Lord Jesus Christ Crucified. This work is so direct, so sane, so practical that it commends itself to the minds of all. This presentation of a subject so elaborate, in so simple and pleasing a style, is worthy of every Catholic's notice.

Franciscan Studies. St. Bonaventure, The Seraphic Doctor. By Rev. Ludger Wegemer, O.F.M. **The Doctrines of St. Bonaventure.** By Rev. Vincent Mayer, O.M.C. Price: 25c net. (Joseph F. Wagner, Inc., New York City.)

This is the second number in the series of monographs and published under the auspices of the Franciscan, Conventual and Capuchin Fathers of the United States and Canada. The first section deals with the life and works of the Saint; the second, with his doctrines on our knowledge of God. St. Bonaventure was one of the great names of the thirteenth century, inseparably connected with the great St. Thomas Aquinas. His writings have been of incalculable benefit to the Church, and his followers have always been the staunchest defenders of her doctrines. It is eminently proper that the story of his life and writ-

ings be better known to his co-religionists. These little brochures aim to spread his name and his fame. When the series is finished we shall have a complete and connected narrative of his career and his works. Every priest should be a subscriber to this work. Every Catholic family should have it upon the library table.

The Problem of Immortality: Studies in Personality and Value. By Radoslav A. Tsanoff, Ph.D. Price: \$3.00. (Macmillan Company, New York City.)

Although the author presents his studies in the form of a history of modern speculation concerning the problem of immortality, his work is more than a mere history of philosophy. His thinking is motivated by a definite thesis, and he examines the various theories of immortality for the purpose of showing their inconsistency with what he considers the true ideas of value and personality. Taking as the basis of his argument the rather questionable premise that the dialectic of Immanuel Kant has "shown the futility of trying to treat the soul as a substantial entity beyond experience," Dr. Tsanoff ignores the arguments for immortality presented by Scholastic philosophy, and confines his discussion to the theories of human destiny presented by mechanistic science, positivism, metempsychosis, idealism, and the "modern theology" of certain Protestant writers of the "liberal" school.

In common with all empirical systems of philosophy, Dr. Tsanoff's studies suffer from the weakness of his first principles, but his reasoning is otherwise clearcut and conclusive. The argument for personal immortality, which he builds up on the strength of man's devotion to the pursuit of values, is forceful and convincing, but the author seems unaware of the fact that it is simply a restatement, in Kantian terminology, of one of the old Scholastic arguments for the spirituality of the soul.

It is regrettable, although perhaps unavoidable in a work of such wide scope, that the author has drawn so many of his facts from secondary sources. As an example of this, Dr. Tsanoff has evidently acquired his ideas of St. Thomas Aquinas' teaching concerning the nature of the human soul from a study of the doctrines of Pomponazzi, professor of Philosophy at the University of Padua in the sixteenth century. No one with even the most superficial acquaintance with the "Summa contra Gentiles," would attribute to the Angel of the Schools the doctrine that the intellect is "an individual form separate from the soul."

M. A. C.

Catholic Customs and Symbols. By Rt. Rev. Msgr. Hugh T. Henry, Litt. D. Price: \$1.90. (Benziger Bros., New York City.)

The Psalmist of old sang: "Sing unto the Lord a new song, for He

hath done wonderful things." And truly He has in founding His Church and endowing it with a beautiful liturgy. In his new publication Msgr. Henry, of the Catholic University of America, sings "a new song" in the freshness and originality of manner with which he treats an old subject—the "wonderful things" the Lord "hath done" in His Church. With the ability of a scholar, and in the "mise en scene" of a Cathedral, he pleasantly conducts the reader to a delightful knowledge of customs and symbols which make the Church dear to the hearts of all Catholics. In the author's imaginative edifice, everything from the cross down and the corner-stone up is considered, and from such an unusual viewpoint that the reader will be reluctant to lay aside this dissertation on the beauties of Catholic liturgy and tradition until he has thumbed its every page. Ecclesiastical art, ceremonies, forms, devotions—all pass in review, leaving behind them a sense of the beauty that is to be found in the House of God. For such a labor, Msgr. Henry is greatly to be commended, for now the layman can rightly say that he has his own handbook of liturgy and symbolism. Hitherto, no work was available, unless those of the cold, scholarly type, which, though great in themselves, would never invite the perusal of the ordinary Catholic layman. Neatly produced and convenient in size, the edition will grace any collection of books, for it is a golden treasury from which may be borrowed appreciations that will delight the scholar and enthuse the layman.

Instructions on Christian Morality. Adapted from the French. By Rev. John Kiely. Price: \$3.50. (B. Herder Book Co., St. Louis.)

This admirable volume is a translation of the French work, "Plans d'Instructions sur les Principaux Sujets de la Morale Chrétienne". Its author was a modest French priest who signs himself "Un Curé du Diocese de Liege". At the request of his ecclesiastical superiors, Father Kiely translated the work and presented it in English dress to the clergy and laity. It contains three parts: an explanation of Christian doctrines, a number of well-chosen Scriptural excerpts bearing on the subject, and many selections from the works of the Fathers. It is unfortunate that quotations from the Bible and the Fathers are rarely used in sermons and instructions, and appeals to reason substituted. Pope Benedict XV notes this in his Encyclical on Preaching: "The test of the orator's power and skill is his success in making his hearers accept the stern truth he is preaching. How did the Apostle unfold the subject of which he treats?" This work supplies the busy priest with ample quotations from the Scriptures and the Fathers. The layman will find it the key to the priceless treasures of Catholic doctrine and devotion. Father Kiely has made an excellent transla-

tion. His diction is simple and concise. The Catholic world owes him a debt of gratitude for this scholarly work.

The Catholic Students' "Aids" to the Study of the Bible. By Hugh Pope, O.P., S.T.M., D.S. Scr. Vol. III. The Acts, Epistles, and Apocalypse. (Burnes, Oates & Washbourne, Ltd., London.)

Professors and students of Holy Scripture will be delighted that Father Pope has completed his valuable introduction to the Bible. The erudition and reliability of this work are everywhere apparent. We feel that we cannot do better justice to these excellent volumes than by quoting from the Letter of His Eminence, Cardinal Gasparri, to their author: "The deep and varied knowledge of the Bible which you have been able to set forth with remarkable clearness, while at the same time condensing it in masterly fashion into a relatively small number of pages; the zeal and care wherewith you have sought to discover, and set out in clear relief the mind of the Church on each question—all combine to make your work one of no small utility, and this especially for those who, whether laymen or ecclesiastics, desire to take up Biblical studies. Even those already well versed in such studies will be glad to have the results of your studies placed at their disposal. The Holy Father, then, while rejoicing at the favorable reception which these volumes of 'Aids' have already met with at the hands of the educated public, warmly congratulates you on this most useful publication and bestows on it his heartfelt blessing. Further, he sincerely hopes that your learned and most opportune work will find its place in people's libraries, and will be studied and consulted by all those who desire to make themselves acquainted with the Scriptures and to learn, or at least recall to mind, how to meet the difficulties that may arise, how to interpret a passage, and how to grasp the historical or dogmatic import of each Book of the Bible."

Katholische Liturgik. By Dr. Ludwig Eisenhofer. Price: \$1.50. (B. Herder Book Co., St. Louis.)

Vom geschichtlichen Werden der Liturgie. Von Dr. Anton Baumstark. Price: \$0.65. (B. Herder Book Co., St. Louis.)

Catholics familiar with the language will be grateful to Dr. Eisenhofer for giving us a very practical and reliable compendium of the history, meaning and peculiar forms of liturgical service in the Church. Writing on a subject which he has studied nearly all his life and in which consequently he is entirely at home, he has crowded into his book a wealth of information that is astounding. It deals with the liturgy in all its essentials, its sources, historical development, forms,

language, the ecclesiastical year, the Mass and its rites in the East and the West, explanation of the present Roman Rite, ceremonial and sacramental uses and the breviary. Not the least interesting portion of the work is that which deals with the liturgy in the Early Church and the course of its subsequent development. Considering how much in need our people are of instruction along this line, an English adaptation of this book would be a boon. It would be, moreover, an aid to preacher and catechist and a long desired text-book for high schools, colleges and academies. The work is provided with an excellent alphabetical index, and at the head of most of the subdivisions is a bibliography which will be of help to those who wish to study certain features in greater detail.

Dr. Baumstark's book is not a history of liturgy, but rather a study of those historical factors that contributed towards the making of it. Neither is it written along strictly scientific lines, the author's aim being to make his work serve as an introduction for those who feel inclined to make a study of the problems involved. In seventeen chapters, each of which is a masterpiece of thought and diction, he deals with such subjects as "The Successor of the Synagogue," "Hellenistic Infiltrations," "Diversity and Uniformity," "Liturgy and Politics," "The Influence of Cathedral and Cloister on the Formation of Divine Service," "The Work of the Individual," "The Language of Divine Service and the Language of the People," etc. The book is instructive and full of interest, but for the learned only. Its thought and expression are beyond the reach of the common people. It was written, we are told, during two vacation weeks. Perhaps this is one reason why we cannot agree with the author in everything he says in the chapters on "Hellenistic Infiltrations" and "Liturgy and Politics." H. J. S.

Franciscan Essays. By Dominic Devas, O.F.M. (B. Herder Book Co., St. Louis.)

The wealth of literature concerning the "Poverello" of Assisi and his followers is constantly increasing and the present work is a pleasing addition. This book might well be called "A few Shadows and Lights in Franciscan History." The chapter on Elias of Cortona is especially well written, after the writer has squarely faced some of the events connected with that unusual character. The chapter on the Franciscans at Douai should be of especial interest in view of the recent anniversary celebration in England. For, while the centenary celebration deals with the beginnings of seven centuries ago, the chapter in this book treats of the heroic attempt at restoration during the bitter persecutions that followed the reign of Elizabeth.

Novels and Stories

The Sacrament of Silence. By Noël Sylvestre. Price: \$1.75. (The Macmillan Co., New York.)

The author takes his plot from the sacredness of the seal of confession. He has drawn several characters with beauty and accuracy, but his treatment of the young confessor is faulty and untrue. His rigor in denying absolution is strangely like the harshness of Novation or Tertullian. No Catholic priest would exhibit such asperity in the confessional. Various other incidents are open to criticism—the trial and the subsequent confession of guilt. No doubt the author's intentions were sincere, and his objective praiseworthy, but his methods are not to be commended. The after-effects of such a story on certain readers might produce disastrous results.

The Lure of the West. By L. M. Wallace. Price: \$1.75. (Joseph H. Meier, Chicago.)

This thrilling tale of adventure, with the scenes laid in Arizona and Ontario, is a charming romance of Catholic life. It is strictly human—love, action, pathos and humor being intermingled. The plot is excellent and well sustained until the end of the narrative. The characters are well depicted, and the moral and religious lessons easily understood.

More Mystics. By Enid Dinnis. Price: \$1.75. (B. Herder Book Co., St. Louis.)

Sixteen short stories make up this little volume. They are most interesting and thoroughly Catholic. They introduce a certain element of mysticism, but the action and description are so cleverly interwoven that the reader enjoys the plot while assimilating the lessons contained on every page.

The Valley of Peace. By Lida L. Coghlan. Price: \$1.50. (B. Herder Book Co., St. Louis.)

The authoress has written a charming story of love and romance, which holds the attention throughout, and leaves behind only pleasant thoughts and memories. The descriptions are interesting and the characters well drawn. The tone is intensely Catholic. It is a good book for old and young.

Christopher and Cressida. By Montgomery Carmichael. Price: \$2.00. (The Macmillan Co., New York City.)

The story of the love of Christopher and Cressida, their trials and

separation, their career of penance and their final reunion in the grave are well narrated by the author. The fall of the hero, his punishment, his years of obscurity, his saintly life and his peaceful demise are a splendid tribute to the spirit and teachings of the Catholic church. It is a forceful romance, brilliantly related, yet entirely Catholic in tone.

A Bunch for the Bairns. By the Rev. David Wilson, M.A.
Price: \$1.25. (W. P. Blessing Co., Chicago.)

This is a collection of talks with children delivered on various occasions by a minister of the Church of England. The writer has appreciation and an understanding of the child mentality and succeeds in imparting a number of needful lessons in an effective way. Analogy and concrete illustration bring moral principles within the mental grasp of the child. With one or two minor exceptions the Protestant viewpoint does not obtrude itself. The volume would be a very suitable addition to a school library. Its main value for the preacher lies in the method of approach it suggests in addressing children, rather than in the matter treated.

Frozen Butterflies. By Rev. H. S. Seekings. Price: \$1.50. (W. P. Blessing Co., Chicago.)

An art which few possess is the difficult one of interesting children. The Rev. Mr. Seekings has in his new book, "Frozen Butterflies," overcome this obstacle, and has shown by his short and beautifully illustrated stories that a large field is open to those who can enter into it. Not only is this delightful and excellent work an interesting book for boys and girls, but even older folk will be edified and helped by it. "The Seller of Spices" cannot fail to appeal to all, while "The Unsung Magnificat" makes an impression on the reader, whether young or old, which is not soon forgotten. Rev. Seekings is to be commended for the idea which he has carried out of bringing before children in a simple and pleasing way moral precepts and truths, and it is to be hoped that "Frozen Butterflies" will find refuge in many homes and hearts.

Three-Minute Homilies. By Rev. Michael V. McDonough.
Price: \$2.00. (Benziger Brothers.)

This volume should be most helpful to priests in preparing instructions for the Low Masses. Although the treatment is brief, much fine material is presented which the busy priest may easily amplify into longer discourses.

Father Tim's Tales. Vol. V. By Rev. C. D. McEnniry, C.S.S.R.
Price: \$1.00. (B. Herder Book Co.)

Father Tim continues his interesting course of instructions in the same colloquial style. The present volume treats of historical questions, current events and certain practices of the church. It will help both the clergy and the laity.

Boyhood's Highest Ideal. By Rev. Winfrid Herbst, S.D.S.
Price: 30c. (The Society of the Divine Savior, St. Nazianz, Wis.)

The author extols the dignity of the priesthood, and reminds growing youths to consider well the matter of a religious vocation. Every question in regard to the sacerdotal state is answered and much useful advice imparted.

Court of Conscience. By Rev. Peter Cauley, Erie, Pa.

This is a brief series of meditations on the means of grace instituted by Christ for overcoming temptations and developing the virtues.

Travels and Description

The Tower to Tyburn. By Rev. P. J. Chandlery, S.J. Price: \$2.25. (B. Herder Book Co.)

Father Chandlery's name on the title-page of a book is sufficient proof of its excellence and accuracy. In the present volume he treats of two places, famous in the annals of the English church, where many martyrs suffered imprisonment or death during the penal days of the sixteenth and seventeenth centuries. In spirit the reader follows the footsteps of Blessed Bishop Fisher, Blessed Thomas More, the heroic Carthusians and Jesuits and their co-religionists who died for the faith of Christ. The work is well illustrated, carefully arranged and well printed and bound. Every Catholic will derive spiritual help as well as historical knowledge from the perusal of its pages.

Our Pilgrimage in France. By Rev. F. M. Dreves. Price: \$1.40. (B. Herder Book Co.)

The reverend author, a member of St. Joseph's Foreign Mission Society, takes his readers on a pilgrimage to the famous French shrines, Lisieux, Lourdes and Paray-le-Monial. The memories of The Little Flower, Bernadette and St. Margaret Mary

are recalled and their many virtues proposed for imitation. The illustrations are clear and interesting and will be a distinct help to the understanding of the places sanctified by the lives of these holy women. This book is both interesting and edifying.

Poetry

The Book of The Mother of God. By Rev. Hugh F. Blunt, LL.D. (The Magnificat Press, Manchester, N. H.)

Father Blunt's poems are always dainty and touching but in the present series he seems to have exceeded his former efforts in beauty and pathos. With the Mother of God as his theme, such results were possibly inevitable. These thirty poems breathe the spirit of faith and love, the offerings of a devoted son to a beloved mother. Every song is a prayer and every prayer comes from the heart. Every Christian, who honors the pure Mother of God, must be edified and strengthened in his religion by reading these soul-stirring stanzas.

Hymns from the Liturgy. By Rev. John Fitzpatrick, O.M.I. Price: \$1.35. (Benziger Brothers.)

The most important hymns from the liturgy, sung on the principal ecclesiastical feasts of the year, have been carefully and correctly translated and presented by the author to the Catholic laity for their edification. These songs are not only incentives to piety; they are inspirations for literary culture. The matter and form of these hymns are beautiful, and devotee or *littérateur* alike will find pleasure and profit in reading them. In addition, the "Stabat Mater," the "Adeste Fideles," and several well-known Latin hymns have also been translated. The Catholic laity should welcome this little work, and Catholic priests may spend many a pleasant hour perusing its pages.

Text-Books and Readers

The Gateway to American History. By Thomas B. Lawler. Price: 96c. (Ginn & Co., New York City.)

The cosmopolitan character of the people of the United States is well known: we are the heirs to the civilization and progress of the nations of old, and our population is drawn from three continents of the Eastern Hemisphere. Hence, to understand the

true history of our country, we must know something of the history of the great nations of antiquity. Mr. Lawler supplies this in his well-written, well-authenticated and well-arranged work. The ancient nations of the Mediterranean basin (Egypt, Greece and Rome), the founding of Christianity and its primitive years, the Middle Ages, and Modern times are considered, and laws, customs, manners, literature and methods of education are critically explained. The missionaries, the universities, voyages and explorations are duly examined. The relations between America and the ancient nations is analyzed, and the debt we owe to them cheerfully acknowledged. Teachers and pupils will find this work extremely helpful in understanding the history of the United States.

The Constitution of Our Country. By Rexford and Carson. (American Book Co., New York City.)

To understand fully the ideals of democracy, as typified by the United States, the student must know the story of the framing of the Constitution and the contents of that remarkable document. "The Constitution of Our Country" not only gives this information, but explains the different branches of our government. It is well printed and generously illustrated. It should be an invaluable aid to both teachers and pupils.

History Curricula. By the Sisters of St. Agnes, Fon du Lac, Wis. (The Macmillan Co., New York City.)

In "The History Curricula" a complete course of study in history is furnished for each grade. The plan is well conceived and admirably executed. The authors have especially devoted many paragraphs to Catholic achievements and heroes in the land. A list of reference books furnishes much supplementary reading on each chapter. In the introduction and conclusion, many excellent suggestions are made for the benefit of the teacher. Very Rev. P. J. McCormick, S.T.L., Ph.D., Professor of Education at the Catholic University of America, furnishes the introduction.

T. P. P.

Books Received

The Abingdon Press, New York City:

Method in Teaching Religion. By George Herbert Betts and Marion O. Hawthorne. \$2.50.

Benziger Bros., New York City:

The Crowds of Lourdes. By J. K. Huysmans. Translated by W. H. Mitchell. \$2.25 net.—*The Last Lap.* By Fergal McGrath, S.J. \$1.50 net.—*A Manual of Moral Theology.* Volumes I and II. Fifth Revised Edition. By Thomas Slater, S.J. \$4.50 net each.—*A Rose Wreath for the Crowning of St. Therese of the Child Jesus.* By John P. Clarke. \$1.00.—*Introduction to the Devout Life.* By St. Francis de Sales. New Translation by Allan Ross, of the London Oratory.—*Twelve and After.* By the Editor of "The Sower." \$1.80 net.—*Boy Guidance.* By Kilian Hennrich, O.M.Cap. \$2.00 net.

St. Bonaventure's Seminary, Allegany, N. Y.:

Year Book 1925. Edited by the Duns Scotus Historical Society.

Catholic University, Washington, D. C.:

De Indulto Exclaustrationis necnon Saecularizationis. By Cyril Piontek, O.F.M., S.T.B., J.C.L.—*Mass Stipends.* By Charles Frederick Keller, S.T.B., J.C.L.—*The Sacraments according to the Code of Canon Law.* By John Linus Paschang, J.C.L.

Desclée, De Brouwer & Co., Bruges, Belgium:

The Master-Idea of St. Paul's Epistles. By Rudolph G. Bandas, S.T.D.

W. Eickmann, New York City:

I Am a Christian. By Walther Eickemann, Ph.D. \$1.00.

B. Herder Book Co., St. Louis, Mo.:

What Becomes of the Dead? By J. P. Arendzen, Ph.D., D.D. \$1.80.—*The House With Dummy Windows.* By A Nun of Tyburn Convent. \$1.40.—*An Introduction to Church History.* By Peter Guilday, Ph.D. \$2.00 net.—*Grannie's Story Cupboard.* By a Religious of the Holy Child Jesus. \$1.35 net.—*Roma Sacra. Eine Pilgerfahrt.* By Joseph August Lux. 45c.—*Little Sayings of the Saints.* By Anne Scannel O'Neill. 75c. net.—*De Ecclesia. Tractatus Historico-Dogmatici.* By Herman Dieckmann, S.J. \$4.50.—*The Angels—Good and Bad.* By Frederick A. Houck. \$1.25 net.—*The Higher Life.* By Albert Muntz, S.J. \$1.75 net.

Longmans, Green & Co., New York City:

The Teaching of Mary Aikenhead. By a Member of Her Congregation. \$1.00.—*Saint Madeleine Sophie.* By Maud Monahan. \$1.25.—*The Adventures of a Spiritual Tramp.* By Stanley B. James. \$1.75 net.—*St. Madeleine-Sophie.* Sketch by a Religious of the Sacred Heart. 10c.

The Macmillan Co., New York City:

The Gospel of John. By Benjamin W. Robinson. \$2.25.—*The Case Against Evolution.* By George Barry O'Toole, Ph.D., S.T.D. \$3.50.—*The Liturgy.* By M. A. R. Tucker.

Casa Editrice Marietti, Turin, Italy:

La Lamentazione di Geremia. By Giuseppe Ricciotti.—*Il Libro di Giobbe.* By Giuseppe Ricciotti.

The Paulist Press, New York City:

Novena to the Holy Spirit. By John J. Burke, C.S.P.—*Puritanism in History and Literature.* By Terence L. Connolly, S.J.—*The Little Flower.* By Joseph McSorley, C.S.P.—*A Retreat for Nuns.* By Walter Elliott, C.S.P.

Frederick Pustet Co., Inc., New York City:

The End of the World and of Man. By D. I. Lanslots, O.S.B. \$1.50 net.

Pierre Téqui, Paris:

Conferences Spirituelles aux Religieuses de la Visitation d'Orléans. By Msgr. Chapon, Bishop of Nice. Vols. 1 and 2. 7 frs. 50 each.—*Dominicales.* By E. Duplessy. Vols. 1, 2 and 3. 7 frs. 50 each.—*L'Apostolat Missionnaire de la France.* By His Eminence, Cardinal Dubois, Bishop of Paris. 7 frs.

St. Francis Press, San Francisco, Cal.:

The Immaculate Conception. By Very Rev. Hugolinus Storff, O.F.M. \$2.00.

To the Reverend Clergy:

In this issue, and in the succeeding ones also, it is our intention to illustrate such examples of our work as we believe are especially distinctive, because of their conformity to the rubrics, because of their architectural soundness, or because of the beauty they display in design or craftsmanship.

Some of the subjects to be illustrated are:

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Roods	Crucifixes
Ambries	Candlesticks
Decorations	Sanctuary Lamps

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The above illustration shows a candlestick designed for the Right Reverend Monsignor Joseph H. McMahon, Ph.D., LL.D., of New York City. It was executed at our studios and was at one time on exhibition at the Metropolitan Museum.

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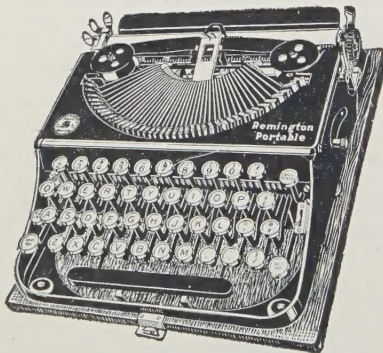
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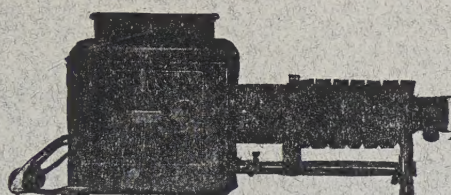
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